CHRISTIAN BELIEF AND PRACTICE

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Lessons for the Guidance of
CLERGY AND TEACHERS

By

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California

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PAULTON (SOMERSET) AND LONDON

To the Guides and Companions of
My Youth:
in Appreciation and in Expiation

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PREFACE

NATIONAL anxiety concerning the need for more thorough and systematic instruction in Christian belief and practice has been awakened under war conditions. Painful ignorance of these matters among school children evacuated from towns to country districts, where the hold on the Christian Faith is stronger, has come to light. Also it is being perceived more clearly that the foundations of democracy are in the Christian religion and that a democratic system of government cannot function properly in the modern world unless the people are educated: educated in the invigorating principles of Christian faith and morals. Between February 17th and March 9th, 1940, the situation received the attention of two leading articles and an impressive correspondence in *The Times*; and in connection with these the Church newspaper, *The Guardian*, commented on the lack of up-to-date text-books of religious knowledge. The lessons in the present book were by that time in the last stages of revision, and it is hoped that they will help to satisfy the need so fully expressed. Those on the Church of England and on Confirmation can be omitted in schools where such instruction goes beyond the terms of the Foundation.

The publication of this text-book would not have been possible without the labours and determination of Miss D. H. G. Reeve, B.A. (Cantab), formerly of the Orme Girls' High School, Newcastle, Staffs., who sacrificed her position there in order to become an unpaid worker in this parish. Two years ago Miss Reeve kindly took full notes of my lessons to young people and children, and in repeating the lessons last year we worked from those notes. I then arranged them for publication in the light of the experience gained, benefiting by Miss Reeve's thorough knowledge of the subjects and of practical teaching. Miss Reeve has placed me further in her debt by compiling the Index.

I am very grateful to the Chancellor of Liverpool Cathedral, Canon J. S. Bezzant, for having read the MS. and made many helpful suggestions; and to my wife for her unbounded enthusiasm and constructive criticism during the final stages of preparation. From a younger generation, too, I have received generous help in various ways: from my colleague, the Rev. F. E. Compton, my secretary, Miss Phyllis A. Grose, and Dr. Günter M. Weiss, an exiled friend from Germany, who is to become a medical missionary. The lessons have thus gained contacts with varied types of educational outlook and religious experience.

R.D.R.

St. George's Day, 1940.

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PREPARATORY SECTIONS

THE COURSE, THE TEACHER AND THE METHOD

I. These lessons are intended as a text-book for the teaching of **Christianity To-day**. The author has used them in both school- and parish-work, and has taken particular care to make them suitable for the instruction of Confirmation candidates. If the Course be used for this purpose, the weekly classes will need to continue for between five and six months.

II. The need for systematic religious instruction increases; as also the need to give intellectual backbone to the people. A great deal of public effort is being spent on education but the return is not proportionate, largely because education has lost its unifying background of religion. The Church, the pioneer in the education of the people, should now become the pioneer in educational reform, and could become so by taking account of our "New Learning" in presenting its beliefs. That, in the first place, would give it contact with the age, to which it could then speak with living power, rekindling faith; while human studies in their turn would receive the vindication they require from religion if they are not to leave their votaries with no ultimate key to the riddle of things. The generality of men will never see the full value of knowledge until they grasp its significance as an unveiling of the Truth of God. Nor will the love of knowledge be increased in them until they understand the divine endowment of the human reason to discover and receive that knowledge. They have an implanted desire to know; but only sustained and systematic theological teaching, given before the PREVALENT ANTI-INTELLECTUAL REACTION has spread to them, can secure the majority against that reaction and its DISILLUSIONMENT. With such training, they come to look on knowledge in general not as a series of isolated and unmeaning fragments, but as part of an universal map of Truth and Wisdom which is for ever being unrolled by God. Further, instruction in religion, with its emphasis on the will and on the NEED FOR EFFORT, creates from the beginning the right attitude for the reception and assimilation of other truth.

CHRISTIANITY, when set forward in a theology which takes

account of all relevant truth, IS THE ONLY SYSTEM OF RATIONAL THOUGHT WHICH EMBRACES EVERY FACT AND NEED. Criticism of it by those who have had no enlightened training in it is mostly petty and, by now, irrelevant; fundamentally vitiated by an underlying assumption that the norm of Christianity consists in verbally inspired texts. The trained theologian is far more radical than his critic. He is, in scholarship, a generation ahead of most sceptics and agnostics; critical of his Biblical sources; instructed in the evolution of the Church's beliefs and practices; one who embraces Christianity as a religion of the Spirit. And, knowing what its essence is, he is enabled to approach in the right manner the various policies of to-day for applying it to our intellectual, economic, industrial, political and social problems. The most thorough-going temper of criticism and reform is one of the fruits of A THINKING THAT IS NO LONGER TROUBLED, HAVING LEARNED HOW TO UNITE FAITH AND KNOWLEDGE. Not grasping this, and with its hold on first principles weakened, an age which is called to general reconstruction has degenerated into one of random criticism and haphazard experiment in every sphere.

For all these reasons, the need of systematic theological teaching is pressing, and this Course is offered as a contribution towards it.

III. The cultural background of the teacher must be scientific in method. Religious teaching makes no permanent appeal to the majority if imparted as a Revelation which over-rides, or has no essential points of contact with, other knowledge. The processes of the mind for all knowledge are the same.

RELIGIOUS TEACHING, like all other teaching, MUST BE GROUNDED UPON FACT. Thus, historical dogmas should be taught in the spirit of one who has investigated their foundation in fact and studied their relation to other facts of the same order. For example, the Virgin Birth (if dealt with) should be set in the light of the historical evidence for and against it, and related also to the general facts of physiology. Similarly, it is more helpful to speak of religious experience if one does so with some knowledge of psychology. The "newness" of Christianity will become most convincingly apparent by this method. If Jesus is presented as a real man, the difference between Him and all other men will be seen quickly. And if the Bible is approached as are other books, it will at once become apparent how different from other books it is.

The teacher is advised to look at the books recommended in THE BIBLIOGRAPHIES. In this manual the treatment of great subjects, especially those philosophical, is necessarily brief, the

primary endeavour being to bring them within the grasp of average young people. The advanced books in the bibliographies are marked with an asterisk. When the date of publication is given, this indicates that the book is out of print.

IV. The nature of the Course, as a grounding in the Christian Faith and in Churchmanship, requires the form of the lessons primarily to be INSTRUCTIVE; but ample material and opportunity are provided for moral and spiritual exhortation. And it should be remembered that that which enlightens the mind also illumines the heart. For the rest, the spirit and power of religion must be "caught" from the teacher. Out of his own religious experience and sincerity alone can come the best way of putting impressively and movingly the information given in these pages.

The setting of the Course is one of PRAYER, and in this atmosphere more can be demanded of the pupils than is otherwise the case. The prayer aspect can hardly be given full attention by the class-teacher in a school, but it is hoped that the lessons themselves will adequately meet his purposes, and the prayers printed at the end of the lessons could be used at School-Assembly. (Where the source of a prayer is not indicated, it has been compiled by the author.)

When the Course is given as a preparation for CONFIRMATION, not only must the aspect of personal religion be emphasized throughout, but it should reach a climax in a final charge to the confirmands assembled in church on the night before their Confirmation. An address of intimate religious quality should then be given, and a few of the points around which such an address might be constructed are printed in Supplementary Section II.

V. These lessons are not too hard for those of average capacity who are beginning to think seriously about religion, or who can be spurred to do so. They should however, be so mastered by the teacher that he can present the points more simply if desired. The main thing is that THE POINTS themselves SHOULD BE MADE; the lessons are not meant to be read out to the class. Yet there is no reason why the teacher should not have this manual before him as he teaches; its contents will be his own if he has made them so beforehand. PART II CAN BE TAKEN BEFORE PART I if desired.

The system of dividing the lessons into sections, and of printing the key words and sentences in different type, should make it possible for the lessons to be given in such a way that the PUPILS TAKE NOTES easily.

For the youngest pupils THE COURSE MAY BE SHORTENED; and brief synopses of the lessons chosen should either be written on the blackboard for the pupils to copy, or be dictated to them, at the end of each period.

Sometimes, PUPILS WHO ARE HOPELESS INTELLECTUALLY may have to be passed as Confirmation Candidates on the ground of their sincerity. For such, the main value of the preparation lies in the training which they receive in prayer and in the steadfastness which they exercise in voluntarily staying the course. A suggestion with regard to the teaching of such candidates is made later. They should not be strained unduly.

The proportion of those who are not in earnest, or who will not bestir themselves, is less than ten per cent. These will cease to attend voluntary classes after the first two or three. This is unfortunate, but it is better to lose the few than forego the opportunity of grounding thoroughly the many. And the few may be persuaded to come another year, when they are more mature.

VI. Arrangements for the classes. MIXED CLASSES on Sunday afternoons from three to four p.m., for all ages between fourteen and thirty, have been found easiest for the clergy in large parishes to arrange. The oldest and the best candidates for Confirmation should however be taken separately at another time, if possible, when there is opportunity for further questioning by them. The weakest candidates should be given additional instruction by one of the Assistant Clergy or the Parish Worker, who therefore may well attend the main class for self-instruction. Also the system of running more than one class provides opportunities for an absentee to make up a missed lesson, no one being passed for Confirmation who has missed more than two or three lessons. The pupils should be told that they are expected to send apologies for absence; also to be punctual.

Although from the point of view of instruction in prayer the clergy would no doubt prefer to hold the classes in church, it is best to hold them in a quiet, decent CLASSROOM where a blackboard and chalk are provided and where notes can be taken. A well-framed Medici coloured print of Leonardo da Vinci's study (for his "Last Supper") of the head of Christ, produced before the assembled confirmands and kept there during the lessons only, gives an immediate atmosphere; although it is best perhaps to hold back its first appearance until Lesson III.

If the Course is given otherwise than as part of a school curriculum in which writing materials are provided, the candidates

should be supplied with 1*d.* or 2*d.* NOTE-BOOKS AND PENCILS and told that the next materials must be found by themselves. They should be encouraged to write out their notes in a fair copy-book during the week after each lesson. The books must be marked regularly—a heavy task for the teacher, but one which is amply repaid by the quick improvement that it ensures in the quality of the work.

At THE FIRST MEETING of a Confirmation class, while the teacher is engaged in taking names, addresses, dates of birth and places of Baptism, and in sorting the candidates according to age and education, with a view to taking the more promising ones separately, the class can be occupied in copying from the blackboard, on which Acts of Faith, etc. and other prayers in Preparatory Section II have been written beforehand. This avoids from the beginning any appearance of slackness.

The teacher of a voluntary class should NOT TOLERATE THE PUPILS REMAINING SEATED while he enters the room and takes his place. To do so is bad psychologically, diminishing respect for the sacred teaching office. The suggestion to stand can be made nicely; or, if better brought-up pupils set a good example, then comment can be made upon this.

VII. The Lesson entitled "Good Manners" will no doubt provide an occasion for derision on the part of some readers, and may seem to others irrelevant and extraneous: kind friends have advised that it be omitted. But the author "has a concern" otherwise. There is perhaps no need for it with the country-bred, who possess the root of the matter in the dignity and courtesy of their traditional outlook: and some of the more artificial and superficial items of advice may not be needed by parishioners living in the more crowded quarters of an industrial town. But in these same industrial centres there will always be sets of young folk who move under the eye of more educated people, and who often, at some period or another, join the latter's social ranks. If the reasons for many social conventions can be shown to them, and their intercourse with all can be eased, they will be saved from a sense of class-separation and class-hostility which arises only from misunderstanding. The chapter is written in the spirit of Christian Socialism, not of snobbishness. And the information is always received with gratitude. Moreover, a certain regard for formality and orderliness is allied to the fully sacramental view of life.

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* Here and throughout denotes an advanced book,

PREPARATORY SECTION II

PRAYER AND MEDITATION

I. Instruction in Prayer.

1. THIS SHOULD BE CONTINUOUS THROUGHOUT THE COURSE, and the classes themselves should begin and end with prayer. Prayers appropriate to each lesson are printed at the end of it, but it is better that the teacher pray extemporaneously, out of the religious feeling that the subject of the lesson has inspired in him. The right atmosphere, however, is necessary from the beginning; and the harder lessons grow easier in it.

In spite of the difficulty of having to take prayers in a classroom, this can be done adequately even though there be no room to kneel. And in one way it is an advantage to teach the pupils to pray sitting and in other positions than kneeling, so long as they understand that these are ordinarily the attitudes only for ejaculatory prayer and for parts of meditation, and so long as backs are kept upright and attention is paid to reverence generally.

2. SOME SIMPLE GENERAL TEACHING ON PRAYER should be given at the outset.

1. Thus, it should be made clear (1) that PRAYER IS THE ELEVATION OF THE SOUL TO GOD, and (2) that all prayer falls into two main divisions; MENTAL AND ORAL. Oral prayer is the easier to learn and helps to lead us to mental prayer, on which the depth and sincerity of oral prayer ultimately depend.

2. Also, a distinction should be drawn between THE PRAYER-TIME AND THE PRAYER-LIFE. We must learn to live our lives with God as their persistent background, not thinking directly of Him all the time any more than we are thinking always of the sun which forms the background and is the ultimately determining factor in the ordering of our daily occupations. Nevertheless we must lift up our minds directly to God quite often during the day, in similar manner as we give frequent and direct attention to the sunshine and the weather and sometimes deliberately practise breathing exercises whilst nevertheless breathing unconsciously all the time. Prayer is just as important for the soul as are light and breathing for the body. If we spend about sixteen hours of our waking

life immersed in concerns which are purely this-worldly, and only about five minutes in thinking about God and the things of the Spirit, we must not be surprised if these seem distant and unreal to us.

Our prayer-times should be regular and unhurried, however brief some of them may be. They should also be free from distracting thoughts, these being calmly set aside as often as they return. The shortest prayers are called ejaculatory prayers, concerning which more will be said presently.

3. The teacher should be emphatic that no day be allowed to begin without prayer upon our knees. Instruction on the seven-fold division of prayer, which should form the frequent scheme of our longest daily prayer-time, should be given as soon as the Acts of Faith and other prayers to be learnt by heart have been taught.

Prayer, thus seriously taken, is the duty of a Christian. It is also his privilege and joy. Moreover, it has an effect upon his spirit, mind and body. It makes the spirit sensitive to God's leadings; it cleanses and clears the channels of the mind; it enables us to resist temptation, weariness and pain. Also it helps us to widen our vision of life's meaning. The things we aim at often change their form as we draw near to them, but if we are people of prayer we never become disillusioned: we perceive that God's plan is to draw us ever onward and upward, not letting us be content with our first childish hopes and aims.

4. The teacher, while he should be unremitting in the teaching of methods of prayer, should not go too fast, taking care that each stage be learnt and practised at home by the pupils before proceeding to the next. The pupils must understand that the art of prayer needs to be taught and can only be acquired with effort. After putting the above general principles about prayer before them, the next step is to deal with oral prayer.

II. Prayers to be Learnt by Heart.

Acts of Faith, Hope and Love, an Act of Dedication and some other prayers should be copied by the pupils and be learnt privately by them for daily use. From time to time these same acts and prayers should be used aloud by the class as part of the opening or closing prayers to the lessons. This also helps to ensure their being really known.

AN ACT OF FAITH.

O my God, I believe in Thee,
For all things speak of Thee:
O make my heart pure that I may see Thee.

AN ACT OF HOPE.

O my God, I hope in Thee,
For in Thy mercy Thou hast sought me:
Thou art my Comfort, my Strength and my All.[1]

AN ACT OF LOVE.

O my God, I love Thee,
With my whole heart I would love Thee:
Thou art God for Thou art Love; make me Love[2] too.

ACTS OF DEDICATION.

(1) O Eternal God, light of the minds that know Thee, joy of the hearts that love Thee, strength of the wills that serve Thee; grant us so to know Thee that we may truly love Thee; and so to love Thee that we may faithfully serve Thee; Whom to serve is to reign in glory with Jesus Christ our Lord. Amen. (St. Augustine).

(2) Take my lips, O Lord, and speak through them;
Take my mind, and think through it:
Take my will, and work through it:
Take my heart, and set it on fire with love for Thee. Amen.
(Adopted from W. H. H. Aitken).

(3) The following is useful for younger children, who are helped by a rhyme:

Take my MIND, and let it be
Consecrated, Lord, to Thee.

Take my WILL, and make it Thine;
It shall be no longer mine.

Take my HEART, it is Thine own;
It shall be Thy royal throne.

Take my LIFE, and let it be
Ever, only, all for Thee. Amen.
(F. R. Havergal).

[1] If this is felt to go beyond what is sincere, say "my Comfort and my Strength." But it is sometimes better to go a little beyond what can be taken for granted.

[2] This word should be explained as meaning "loving" and may even be altered to this if necessary.

A Prayer on Rising

O Lord, I rise, hoping to do Thee service; use me, Lord, for Thy work. Grant me such a sense of Thy ever-present power that I may meet every duty hopefully; grant me such a sense of Thy amazing Love that I may rejoice to spend this day for Thee. Amen. (L. H. M. Soulsby).

A Prayer for Christ's Presence

O Jesu, Lord and Master, come and be with me this day. Draw my thoughts Thy way. Draw my affections to Thee. Rule my conscience and my will. My soul is Thine more than it is mine. Make me worthy to live and work and die for Thee. Amen.

The Confirmation Prayer

Defend, O Lord, me Thy child with Thy heavenly grace; that I may continue Thine for ever, and daily increase in Thy Holy Spirit more and more, until I come unto Thy everlasting Kingdom. Amen.

(The Confirmation Service).

III. The Sevenfold Division of Prayer.

This should be taught and practised regularly by the teacher with the pupils until it has become natural and easy to them and they are adopting it as the scheme for their prayers at home. The discipline is necessary in order that our prayers may be their best, also that our souls may grow, and that the soul's breathings may not be dependent upon feeling. For purposes of this training the Prayer Card "Ten Minutes a Day", by the Rev. L. D. Weatherhead, D.D. (obtainable from the City Temple, E.C.4, price 1*d.*) is useful. At first the teacher alone should have a copy before him, and conduct the prayer-time from it, but after a few weeks a copy should be given or sold to each pupil for private use. Thereafter the teacher should usually vary Dr. Weatherhead's subject-headings by composing his own when the seven-fold division is practised in class.

The following is the seven-fold division of prayer. Note that the bodily positions referred to should be spoken of as instinctive accompaniments of the prayer acts; not taught as mechanically necessary to them.

1. Recollection. Relax attention to outward claims upon you. Consider what you are about to do; who you are; Whose

you are. Remember that the sign of the Cross was marked on your forehead at your Baptism. Repeat some short sentence, e.g. "Praise the Lord, O my Soul, and all that is within me praise His holy Name." When the act of recollection is being made in private it is good to perform it standing or sitting; and only then, after the presence of God has been realised, to kneel down. This recollected and reverent approach to God lifts our prayer-time above the slipshodness of kneeling down without consideration and letting a few prayerful thoughts drift hazily over the mind.

2. ADORATION. Some find it good to raise the head, and perhaps in private the hands also, to adore God. The teacher can arrive at the idea of adoration of God's own perfection through that of admiration for His works. Repeat e.g. the Sanctus: "Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High." The pupils should also be taught to try to consider what God must be like in Himself, carrying in thought beyond their furthest limits all the powers and qualities that we know. It is well sometimes to spend the whole prayer-period in Adoration. Realization of how unimaginable are God's perfections moves the soul inevitably to adoration: also to—

3. CONTRITION. Bow the head for penitence, not only for SINS committed or good not done, but also for SIN. Confession of sins takes on an air of unreality for many people; but the complacent attitude that they "never do anybody any harm" or that they are "good-living" mostly disappears under self-examination. While self-examination should not be morbid, yet we should keep the perfect pattern of Christ daily before our eyes and discover where we are most often disloyal to it. A more thorough examination should be conducted in preparation for Holy Communion, and for this the various Communion manuals suggested will be found helpful. But whether we commit any actual sins or not, the meaning of Sin, as our general "fallen" condition contrasted with the holiness and righteousness of God, needs to be driven home. We must learn "to sink into the ground of our nothingness before the Divine Majesty" (as the Marquis de Renty put it) and confess our need of healing and sanctification. Repeat sentences like "Give me the comfort of Thy help again and stablish me with Thy free Spirit", or "Make me a clean heart, O God, and breathe a right spirit within me". Remember too both the sins and the Sin of others, and the awful reality of Sin which is revealed by the Cross of Christ.

Learn also to take the gift of God's forgiveness. Its realization

is a great preventive of sins and enriches the soul with thankfulness and joy. Moreover, it is good to turn the wording of our prayers so as to recapture the great facts of Christian assurance; to recognize that our prayers have already been answered; to say, "We know that Thou *hast* made us clean", as well as, "We ask that Thou wilt . . ." This last point applies to all the divisions of prayer.

4. THANKSGIVING. Raise the head again and thank God for all His mercies, formulating them in definite words and moving the lips, even to say them silently. (N.B. This rule applies to oral prayer throughout.) Thanksgiving should include such subjects as the creation; the messages of the prophets; the lives of saints and martyrs; the life and work of Jesus; the Church, its services and sacraments; as well as God's answers to our prayers, and our daily blessings. Do not fear to let the emotions flow in gratitude to God. Your joys will be the greater for it.

5. PETITION. Under this heading we beseech God chiefly, though not exclusively, for graces for our souls, comparing ourselves with Christ and earnestly desiring to see where our own character must be chiselled, scraped and polished, or frankly transformed, to become like His. The subjects for petition should include faith, love of God and of neighbour, singlemindedness, truthfulness, teachableness, warm-heartedness and out-goingness of temperament, forgiveness, thoroughness, loyalty to friends, etc. (See also pp. 59 ff).

6. INTERCESSION. Present the subject strongly on the lines of —God, myself and another, knit together by the golden chains of beseeching prayer. What a wonderful thing it is to be able to lift up in this way before God those whom we love and those who are in need. The subjects should also include the needs of the world generally and the work of the Church; and pupils should be taught that the reading of the newspapers is only fully worth while when objects for this intercessory prayer are noted from them.

7. DEDICATION. This is the final act of offering oneself to God in prayer; to bear and to do of His good will. It involves such things as resolution to perform all our duties promptly and to the best of our ability; to amend our life in definite particulars, to make restitution by word or deed to those whom we have wronged, definitely to renounce our sins, prejudices and errors, and to improve our prayers. The act is assisted if we have a clear realization of the nature of our soul as manifested through our mind, will and affections, each of which powers must be cleansed and strength-

ened and used to serve the Will of God. Any of the Acts of Dedication printed in Paragraph II of this lesson may be used.

Note. Pupils should be encouraged to keep a note-book in which to record headings for prayer, under the foregoing divisions, for each day of the week. Another fruitful scheme of prayer is provided by the divisions of the Lord's Prayer.

IV. Ejaculatory Prayer.

The general habit of prayerfulness is strengthened if pupils are taught to lift up their hearts to God often during the day in short words. The habit is best formed by practising these ejaculations in the first place at definite times and on definite occasions, e.g. on waking, while dressing, when beginning work, before and after meals, if passing a church, at the striking of a clock, on realizing some beauty of nature.

The pupils should be told to COLLECT THEIR OWN EJACULATIONS from each Sunday's psalms and hymns. Some hymns make very good prayers. The following are a few of the many ejaculations that are suitable. It is sometimes best to chose one only and use it on all occasions for a week, or even for a month.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

O God, Thou art my God: early will I seek Thee.

In the morning; then shall ye see the glory of the Lord.

With Thee is the fountain of life: and in Thy light shall we see light.

Light; Life; Love.

Thou deckest Thyself with light as it were with a garment.

The day is Thine, and the night is Thine. The darkness and the light to Thee are both alike.

The Lord is King: the earth may be glad thereof.

Thou openest Thy hand: and fillest all things living with good.

Praise the Lord, O my soul: and forget not all His benefits.

My heart hath talked of Thee, "Seek ye My face": Thy face, Lord, will I seek.

Lead me forth in Thy truth and learn me.

Shew me Thy ways.

Lord, I love the habitation of Thy house, and the place where Thine honour dwelleth.

Who shall ascend into the hill of the Lord? Even he that hath clean hands and a pure heart.

I will confess my wickedness and be sorry for my sin.

My time is in Thy hand, O Lord.

They that know Thy Name will put their trust in Thee: for Thou, Lord, hast never failed them that seek Thee.

V. Prayer of Silence.

1. THE NATURE AND VALUE OF SILENCE may be explained as:
(*a*) not only the outward silence of the lips, but also
(*b*) quietness of heart and mind, in order to
(*c*) fix the soul on God; which leads to
(*d*) the realization of the value of silence. To the waiting soul, God "comes"; for
(*e*) when we are silent, God can speak. The finite must first be hushed; self must be excluded from the attention.

2. THE SILENCE OF PRAYER-TIME HAS AN EFFECT ON THE PRAYER-LIFE. The discipline of silence, practised in prayer-time, becomes a habit of life, fostering restraint and, also, equanimity in times of temptation, perplexity and sudden strain. Conversely, greater peace and quiet of soul achieved during the day make it easier to attain to this condition during prayer-time. "Interior quiet" leads on increasingly to the sense of the presence, peace and power of God.

3. WARNINGS.
(*a*) The silence must be living and expectant (and not merely dozing).
(*b*) Beware of over-much self-analysis.
(*c*) Banish distracting thoughts as often as they return, treading them down, as it were, and pressing upward with the mind to God, our heavenly Father.
(*d*) "Test the spirit", whether it be of God. "Beware the voice of strangers", i.e. of our unconscious selves with their self-willed, self-seeking and self-centred longings. Beware of "religiosity", hypocrisy, misguided out-pourings, etc.

VI. Meditation.

This can only be taught when the Course is well advanced, and even then in simple form. It should be explained as MENTAL PRAYER, or prayerful thinking; the method of which CONSISTS IN THE USE OF THE MEMORY, THE IMAGINATION AND THE WILL, together with a preparation and conclusion; and the object of which is to strengthen our inner religious life.

ONE METHOD OF MEDITATION IS AS FOLLOWS:

1. THE PREPARATION is divided into acts of recollection, contrition and self-offering, together with an act of invocation of the Holy Spirit.

2. THE MEDITATION ITSELF.

(*a*) A passage of Scripture, lending itself easily to the formation of a mental picture, should be read, and the class (with eyes closed) helped to reconstruct it from MEMORY. (After a few lessons, they memorise it without guidance.) Take, for example, John i. 35–42a, in which Jesus is pictured as gaining His first disciples.

(*b*) THE IMAGINATION then plays prayerfully upon the scene, sentence by sentence, and should be accompanied by "LISTENING". The teacher should at first meditate aloud before the class, saying as though to himself, e.g., "'Behold, the Lamb of God': What does this mean?"; and then supplying such an answer as, "The sinless one, Jesus, to Whom I come in this meditation". Again: "'The disciples heard Him speak and followed Jesus' . . . Oh! that *I* might hear His voice and follow quickly." Again: "'Where abidest Thou?' . . . Where, indeed, abidest Thou, O Lord? Surely in Heaven! Jesus was always in Heaven, even when on earth! Grant me, O Lord, to follow Thee in heart and mind to that unseen heavenly world and abide with Thee always." And again: "'Two disciples?' One is Andrew, but who is the other? He is un-named! The nameless disciple! . . . I will be he!" And again: "'Andrew findeth first his own brother' . . . I am Thy disciple, Lord; let all my brothers and friends come to Thee too."

(*c*) THE WILL is made active in resolution, either separately at the end of the whole imaginative activity, or after each single act of imagination.

3. THE CONCLUSION consists of acts of thanksgiving for enlightenment, of petition for graces, and finally of renewed resolution to carry out the practical lessons learned.

ANOTHER METHOD.

But the meditation should sometimes be on passages with *no* picture attached to them, and should consist simply of thinking and listening in the presence of God, under God's eye, in God's company, as it were.

Note. There is nothing like Meditation for bringing one to a true understanding of the Scriptures, which were written primarily for religious instruction and edification. The Evangelists may be using historical material, but their choice of it, and their shaping of it, are governed by didactic and hortatory purposes. Meditation brings these purposes to light, and in discovering them we feel the throb of First and Second Century Evangelism.

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CONFIRMATION

THIS lesson should be given at the outset, along with some of the earliest training in prayer, if the Course is being used as a preparation for Confirmation.

I. Three Common Objections to Confirmation.

(*a*) "Others have been confirmed and their lives are no better."
(*b*) "I shall not be able to live up to it."
(*c*) "How can the laying on of a bishop's hand give me the Holy Spirit?"

ANSWERS.

(*a*) We cannot tell, and ought not to set ourselves up as judges. Further, Confirmation *has* a good effect upon many, but only, of course, in proportion as they try to understand what is taught and to practise it.

(*b*) Confirmation does not really add to our obligations. We are put into the world to live a certain kind of life in any case, and we cannot avoid that obligation by not being confirmed. Actually, Confirmation provides us with help to do what we ought to do in any case.

(*c*) If you are thinking of this in a mechanical way your objection is sound. The Holy Spirit is not a sort of fluid or electric current which passes through the bishop's fingers. You have the Holy Spirit in your heart already, from the time when you, a spiritual being, were made. And you wish to learn from Him, or you would not be here. But also you need quickening by the greater gift of the Holy Spirit which God is waiting to give, and this will come through the deliberate dedication of your life to God at Confirmation and through sharing in the life and prayers of the Christian Fellowship which you are deliberately joining. These lessons are meant to open your mind to the need for this full dedication; and throughout them, in so far as you are in earnest, you

will be receiving the Holy Spirit more and more. Further, every bodily expression of a spiritual fact strengthens the sense of its reality; and—

(1) the deliberate bodily act of kneeling in front of the bishop before the congregation gives greater reality to the dedication of your spirit;

(2) the laying of the bishop's hand upon your head confirms your assurance that your self-offering has been blessed by God;

(3) your admission to the full fellowship of the Church through this act makes you a conscious sharer in the Church's mystic life.

All this is part of the mystery of the relation of body to spirit, of which more will be said in the lessons on the Church and on sacraments.

II. What Confirmation is.

1. Confirmation is THE SECOND PART OF THE RITE by which we were admitted into the Christian Society, i.e. Holy Baptism. Its nature can best be explained by telling how it arose.

In the PRIMITIVE CHURCH it followed immediately after Baptism. Those who had been baptized—they were always adults, or older children—straightway received the Laying on of Hands from the leading Christian present (cf. the Syrian Rite of the 3rd Century) as a sign of the solidarity between the Church, represented by the baptizer, and the new adherent. It was also a sign or symbol that *God's* Fatherly Hand was laid upon them to bless and strengthen them in living the new, the Christian, life. When persecution ceased and greater numbers of people were professing Christianity, the question arose as to whether children could not be received into the Church. Then it was remembered that Christ took little ones in His arms and blessed them: and so (though the date is uncertain) the rite in the WESTERN CHURCH came to be divided up; and the first part only was henceforth administered to babes. The second part was now called Confirmation and was administered by the bishop to the child on its reaching years of discretion, the child itself desiring to become a full member of the Church, to accept deliberately what it had been taught about God and Christ, and to promise consciously to try to be a Christian.

IN THE EASTERN CHURCH, the question of Church membership for children was settled by administering the whole rite to babes; but the priest both baptizes and confirms—not the bishop. The

babes are at the same time even given their first Communion, the next Communion however being deferred until they have received instruction in their Church's teaching.

In some NONCONFORMIST CHURCHES Baptism is administered to babes, those who have reached years of discretion being received into *full* membership only after they have been instructed by the minister and also elected by the congregation. Their Service of Reception is the sacrament corresponding to our Confirmation. In the case of the Baptist Church there is a deliberate return to the most primitive Christian practice: Baptism itself is deferred until the years of discretion have been reached and a witnessed profession of Christianity has been made after due instruction.

Thus the rite of Confirmation by a bishop, although it is not universal, has its equivalent in other Churches; and those members only should receive the Holy Communion regularly (where it is valued) who through some such rite have become full members of a Christian Church.

2. Confirmation, on our side, is (1) THE ACT WHEREBY WE MAKE A DEFINITE DEDICATION of our lives to God, which dedication is met by His blessing; and (2) the act by which we voluntarily join the fellowship of Christian disciples in the Church of England, which Church we believe to be nearest to His will.

FOR THIS ACT WE MUST PREPARE, by considering

(*a*) the Christian Faith, and what the essence of it is:

(*b*) the Christian Church, what it is, and what is involved in membership of it.

The following lessons are grouped under these two headings.

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PART I

ONFIRMATION AS THE OPPORTUNITY FOR INSTRUCTION IN THE CHRISTIAN FAITH

NINE LESSONS ON THE CHRISTIAN FAITH

LESSON I

BELIEF IN GOD

I. Introduction.

In Lesson III we shall see that there are six beliefs essential for a Christian to hold. But before we can properly proceed to these, we must understand the foundations on which the Christian religion is built, i.e. belief in God and belief in man. In this lesson we consider BELIEF IN GOD. The teacher is strongly urged not to take such faith for granted. Moreover, he will find invariably that the young are grateful for simple reasons, which they can reproduce, for believing in God. Although the following are given in an over-simplified form, they are nevertheless capable of learned defence.

II. Four Arguments justifying Faith in God:

1. THE ARGUMENT FROM CAUSE. Whenever we discover the first cause of anything, we find it to be a person. (Give examples; e.g. the mind behind any mechanism; a train, a weaving machine: or the mind behind variations in cultivated plants, etc.). It is therefore reasonable to suppose that if we could work back to the First Cause of the Universe this also would be a Person, i.e. God.

2. THE ARGUMENT FROM MIND. Which is the greater, mind or matter? Mind; for neither earth, nor sun, nor universe can comprehend the smallest mind, while a mind knows both them and its own self. It is absurd to suppose that minds could have been evolved from matter, unless matter were itself spiritual in innermost quality from the beginning. And if matter were thus spiritual from the beginning, mind must have given rise to it. But whose mind? Plainly not ours, but a Supreme Mind, i.e. God.

3. THE ARGUMENT FROM PURPOSE. Here is involved some consideration of evolution—which receives fuller treatment in Lesson II. This, the "teleological argument", is for us probably the most convincing argument for the existence of God. (If a full and learned treatment is desired see Tennant's *Philosophical Theology*).

Man, with his spiritual nature, is the highest product known to us of the evolutionary process; and since he is also its latest product,

this suggests convincing evidence of design in the universe. Thus the presence of a purpose is discernible in the creation; and if a purpose, then also a Person, i.e. God.

4. THE ARGUMENT FROM VALUES. Value means worth; and the highest, or spiritual, values we recognize to be Goodness, Truth and Beauty. They are not created by us. For example, man does not create Truth; he discovers it, whether in such self-evidently true propositions as that $2 + 2 = 4$ or in truths that are less obvious. The highest values, being uncreated (even though not known apart from man), would appear to be qualities of the nature of God.

III. The Place of Faith.

1. THESE FOUR ARGUMENTS taken together are impressive, but they DO NOT PROVE the existence of God.

> For nothing worthy proving can be proven,
> Nor yet disproven: wherefore thou be wise,
> Cleave ever to the sunnier side of doubt,
> And cling to Faith beyond the forms of Faith!
> (Tennyson: "The Ancient Sage.")

Compare also St. Ambrose: "It hath not pleased God to save His people by argument." Only mathematical facts and logical propositions can be proven by argument. Physical facts find proof in their repetition by experiment. BUT SPIRITUAL FACTS, for example our love for someone, or their love for us, CAN ONLY BE SHOWN TO EXIST IN STRONG PROBABILITY. They cannot be proved beyond the possibility of a cynic's denial, though experience proves them sufficiently to those who make ventures of faith. The existence of God belongs to this latter class. Nevertheless, the objects of faith CANNOT, if they be true, BE CONTRARY TO REASON; and the above four arguments make it reasonable to believe in God. Against them we have to put the problem of evil (see Lesson VII), and the cruelty in the evolutionary process (see Lesson II). These are difficulties; but they do not alter the fact that we have very reasonable grounds for faith. And WHAT IS THE ALTERNATIVE? The only alternative is to believe that matter is self-existent and self-evolving, which is not reasonable. Therefore it is best to stand by the noblest hypothesis. And WITH THE EXERCISE OF THIS FAITH, RELIGION ITSELF BEGINS. "Faith is reason grown courageous" (L. P. Jacks). The exercise of faith, so defined, is true religion.

Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven;
Far less, a feeling fond and fugitive,
Or act of will by those despair has driven;[1]
It is an affirmation and an act
That bids eternal truth be present fact.

(Hartley Coleridge.)

2. We must then LIVE as if God does exist. In this way we shall find that we gain experience of Him. Life begins to form itself into a pattern. Instead of its events being disconnected, they become as it were beads threaded on a string. We look back and see how God has led us on life's journey so far; and we begin to discern what He will have us do now. Further, if we PRAY, we find that prayer does not leave us with a sense of speaking in the void. We know that we have spoken to Someone, and that He has left His touch upon our souls.

In these two ways experience of God comes to us, and deepens with each continued exercise of faith. ARGUMENTS AND KNOWLEDGE ABOUT GOD ARE REPLACED BY KNOWLEDGE OF GOD. And since the religious experience of people of all ages, and races, is something which cannot be ignored by those who claim a scientific frame of mind, this provides a fifth argument for belief in God by those who at present do not possess such experience.

IV. Summary.

God exists—is Creator—is the Supreme Mind—is Goodness, Truth and Beauty. In other words, "God is Spirit" (not *a*, limited, Spirit) in Whom all things exist and Who dwells in all things—Who is the Father of our spirits—and Who makes Himself known to us.

NOTES ON SPECIAL POINTS

1. NOTE ON FAITH. Although faith as an exercise of the whole personality (i.e. intellect, will and affections working together) is to be exalted above the intellect alone, care should be taken to impress that faith is reasonable (i.e. in accordance with reason). Reason, in Greek philosophy and in the proper use of the word, is much more than the faculty by which we argue in a logical fashion.

[1] This line has been altered to include a third false view of faith.

It is that which distinguishes man from the other animals and makes him capable of spiritual life.

2. NOTE ON PERSONALITY IN GOD. Care should be taken that children, in passing from an anthropomorphic conception of God such as appears in Genesis ii. and iii., to a conception of God as Spirit, do not lose the sense of personal contact and the idea of personality in God. It is easy to slip into thinking of God in a semi-physical manner, as a life-force, or invisible substance, which permeates all things; even as spirit, but not personal determinate Spirit. We should therefore insist that God is fully personal, because

(*a*) we could not, as persons, have any relationship, such as that to which religious experience testifies, with an impersonal being;

(*b*) if He is spiritual at all He must have mind, emotions and will, and these are what make up personality. He has no shape, and no special place; but neither have our *minds*. Our minds can go "back" a thousand years or "up" among the stars, without the *brains* that serve to link them to the outside world having to move at all. God has no brain—and no limits. But He *is* personal.

3. NOTE ON PERSONALITY AND INDIVIDUALITY. Older Candidates should be led to see the difference between these. That which delimits and separates us is our individuality. But personality unites and does not divide, because it grows richer and deeper by contacts. The more truth we know and the more good we are, the more fully are we persons (Cf. "Small-minded", "large-minded"). God, having none of our limitations (of body, or mental peculiarities, or sin), is the Supreme Person, and indwells all things created; also can be known by them in so far as they have any capacity to *know*.

4. NOTE ON "WHO MADE GOD". The teacher should at some point always deal with this question, which troubles even small children and which they will readily ask if given the opportunity. The question is perhaps best answered catechetically, somewhat as follows:

Teacher. God would not be God, if He were made or created. We have been arguing to the need for a Creator of all things that are *made*. But the idea of a Creator requires that He Himself

was not created. WHY THEN DO YOU ASK THE QUESTION, Who made God? Because you yourself have been created and live among created things, and are used to seeing things come into existence and pass away. Coming! Coming! Come! Going! Going! Gone! That is the fate of all created things. Future; Present; Past. They belong to time, to the process in which one thing happens before another and one thing after another. You remember the hymn:

> Time, like an ever-rolling stream,
> Bears all its sons away;
> They fly forgotten, as a dream
> Dies at the opening day.

But WHAT IS TIME? How do we measure it? For example, how do we know exactly how much time has gone since this lesson began?

Pupil. By the clock.

T. Yes; and we call that kind of time clock-time. But if people have no watches, how do they calculate time?

P. By the movements of the earth and the sun.

T. How, then, is the amount of time which we call a day measured?

P. A day is the amount of time *dur*ing which (T. here gets in the word *dura*tion) the earth revolves once upon its axis.

T. What is a year?

P. The duration of time in which the earth goes once round the sun.

T. Yes, in other words, clock-time or duration-time is entirely dependent upon the movements of the heavenly bodies and would not be measurable if these had not been created. THERE WAS NO SUCH THING AS "BEFORE" and "AFTER" UNTIL SOME UNIVERSE WAS CREATED. And who created the Universe?

P. God.

T. Yes! Therefore it is really rather silly to ask, Who came before God? God belongs to what we call Eternity; the unseen world; which has no beginning and no end; in which days and years neither come nor go; in which every day is To-day, and neither yesterday nor to-morrow. We may compare Eternity to the depths of the great ocean, which is one; and Time to the waves, which are many, and follow one another on its surface. Eternity includes Time, which began with the Creation and must also have an end. But we cannot think of God as having either beginning or end. This is also why we say that God is changeless. His *character* is changeless.

Note. It is well to reserve the point dealt with in the last Note to the end of the Lesson, for after it prayer and meditation follow naturally.

PRAYERS

The candidates should be told first to lift up their hearts to the Unseen and Eternal World which is the true home of the soul, and to hold themselves awhile in the presence of God. Acts of worship and praise follow naturally and may be brought to a head in the following :

1. THE PRAYER OF THE LESSON.

O God, Whom to seek is to find, Whom to find is to know, Whom to know is Life and Light and Blessedness; grant us first the singleness of mind to seek Thee.

Thou art the Breath of our Life; in Thee we live and move and have our being; we are Thy offspring, the children of Thy love. Waken us, therefore, that we may know ourselves; and, knowing ourselves, know that we are of Thee, and that we cannot rest until we rest in Thee.

O God, Who art Truth, lead us into all Truth; O God, Who art Wisdom, make us see and be glad that Thy Will is our peace: O God, Father of the Good, make us urgent in righteousness: Father of the Beautiful, Who art so fair and lovely in Thy creatures and Thy holy ones, show us how fair and lovely Thou must be in Thyself.

God, may we never fall away from Thee: may Thine Eternity sustain us in its steadfastness. Thee we desire in all things and above all things. Let Thy door open to our knocking. Teach us, teach us how to come to Thee, and know Thee. Amen, Amen.

2. EJACULATORY PRAYERS:

e.g.: O God, Thou art my God: early will I seek Thee.
Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God.

3. THE CLASS SHOULD REPEAT TOGETHER:

(1) The Acts of Faith, Hope and Love (p. 24).
(2) One of the Prayers of Dedication (p. 25).
(3) We believe in Thee, O God:
The Father all-ruling, Creator of all things visible and invisible:
Thou art God Eternal: heaven and earth are full of the Majesty of Thy glory.

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* Here and througout denotes an advanced book,

LESSON II

BELIEF IN MAN

Introduction.

This is the SECOND FOUNDATION of Christian Belief. We do not of course, mean that man is to be worshipped, or that, apart from God, he would be anything at all; but that he is the highest instrument of God's Spirit that we know. Christ Himself was fully human, and the unveiling of God which we have in Christ would not have been possible if man's nature were not fundamentally good and to be believed in.

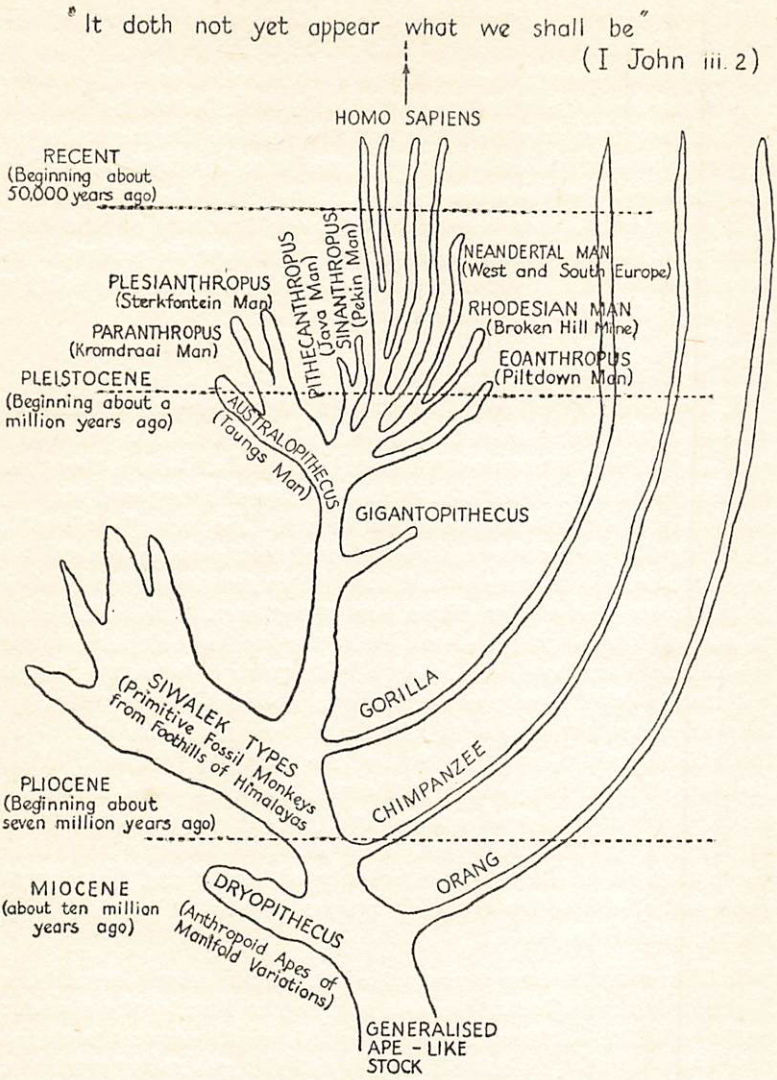
I. Man and the Creation.

1. It was said in Argument 3 for the existence of God that all things in the Creation as we know it have tended to the creation of man. Man is the highest part of the Creation: NATURE INCLUDES MAN; she is his mother.

2. MAN'S NATURE IS FUNDAMENTALLY GOOD, because the nature of the whole Creation, BEING GOD'S WORK, must be good.

3. How did God make man? GOD MADE MAN BY THE METHOD OF EVOLUTION. The pre-scientific views, as contained in Genesis ii. and i. (two accounts, written in this order), were that God moulded man from dust or made him instantaneously by a creative word.

The teacher here points out that the Bible is not a scientific manual, and that nevertheless science has not affected its main contribution on this point, i.e. that man was made by God in His own likeness, i.e. a spiritual being. But the evidence is now clear that in the beginning multicellular organisms arose out of unicellular, and that since then continuously higher forms of life have arisen out of lower. The study of fossil remains and of the human embyro prove this; and "evolution" is the name of the theory which seeks to account for it. Certain stages of the transformations in evolutionary development are still unknown, but the links between the species are gradually being discovered. In particular, a number of links between man and the apes has been found during



Note on "Missing Links". The "Missing Links" are represented by such remains as have been found, for example, in the Sussex Weald (Piltdown skull); in Germany (Heidelberg skull); in Africa (Taungs and Kromdraai skulls), and especially in China (Pekin remains). These last are about half a million years old, and near them are found clear evidences of the use of fire.

the last generation. If we think of evolution proceeding by a stairway—with steps and landings—and not in a straight line, it remains the only satisfactory theory in the field. It is not, of course, a substitute for a Creator, for it does not, as we saw in Lesson I, eliminate the indications of purpose in the creative process. On the contrary, it points to spirit as both cause and purpose. Evolution describes but the method of creation.

If it be asked, WHY THIS METHOD?, one can only answer that since God (Whose existence the class must now be presumed to accept) chose it, no other method could have been so good for achieving the purposes He has in view.

II. The Evolution of Man.

1. The teaching of modern science is that the separate existence of OUR EARTH dates from two to four thousand million years ago and that primitive LIVING ORGANISMS appeared at least a thousand million years ago. Man belongs to the class of living and moving (i.e. animal or animate) created beings. He has "evolved". Omitting the earlier stages, it is believed that perhaps ten million years ago certain mammals—A GENERALIZED APE-LIKE STOCK, living in the trees—began to acquire a new importance. Arboreal life led to a special development of the brain, for brain develops from the use of hands and eyes, etc., especially in quick movement. It also led to the development of stereoscopic vision, through which an increasing number of images stimulates the brain. The growth of the brain caused the development of the skull and forehead. With the reduction of the great forest areas, the generalized ape-stock took to the ground and came into competition with animals of greater strength and swiftness. They survived through inventiveness; through an increased superiority of brain; and from them (and not of course by a transformation of modern apes), in due course, MAN EMERGED.

2. The SKETCH OVERLEAF (copied by kind permission of the Bishop of Birmingham from one supplied to him by the eminent anthropologist, Professor Robert Broom), which shows the stages of evolution in the mainstream of life and nature's many attempts, as it were, to make man, should be drawn on the blackboard and explained with such knowledge as the teacher commands.

3. MAN CANNOT GET AWAY FROM HIS ANIMAL NATURE. Every part of his brain can be found in a gorilla's. The human foetus recapitulates the process of evolution from the unicellular organism through the chief stages of animal creation. Man is a "walking

museum". Our bodies contain scores of organs which are vestiges of forms fully developed in other stages of animal life.

e.g. (*a*) The whitish ridge in the eye-corner. (The remains of the bird's and animal's third eyelid for cleansing the eye-ball).
(*b*) The muscles which enable some people to move their ears. (Animals can cock their ears easily to detect slight sounds.)
(*c*) The baby's curved legs, and grip with hands and feet. (Survival of tree-climbing powers.)
(*d*) The appendix (for creatures of herbivorous diet).
(*e*) The eustachian tube. (Remains of gills.) Etc.

III. Although related to the Animals, Man is different from them.

1. Man can do what other animals cannot do: can tame other animals; can discover Nature's laws and use them for his own purposes; he can "see the invisible" (telescope, microscope); weigh the planets; probe the secrets of the atom; write poetry, paint pictures, compose music. HENCE, MAN IS A UNIQUE ANIMAL.

> What a piece of work is man! How
> noble in reason! how infinite in faculty!
> In form, in moving, how express and admirable!
> In action how like an angel! In apprehension
> how like a god!
>
> (HAMLET. Act II. Sc. 2.)

Compare also Carlyle's: "The grand sole miracle of man."

2. What in man is THE CAUSE OF THIS DIFFERENCE? Man surpasses the animals in:

(*a*) THE POWER OF THINKING. How far, for example, can animals think of the past or plan for the future? How long can a dog remember a bone which it has buried in the ground? Can an animal be punished to-day for an offence of a week ago—and know it? Are animals self-conscious (i.e. conscious of self) or possessed of any power of introspection? Can they think of abstract problems and long disinterestedly for Truth?

(*b*) THE POWER OF WILLING. The teacher should discuss this on lines similar to (*a*), elaborating the question of purposefulness in animals, and pointing out the difference between rational choice (the power of the strong will to change its direction) and instinctive choice (which sets itself in

obstinacy). Trying to persuade the dog not to bury its bone but give it to the poor dog without a bone, makes a good illustration.

(*c*) THE POWER OF LOVING. Similarly, although some animals are highly developed in this direction, an animal's love is limited,—to its partner, to its young of the year, to its owners.

Man, then, has more mind, more will, more affection than the animals. And now (the teacher must make much of this point):

> Is THAT-IN-US-WHICH-THINKS the *same* as THAT-IN-US-WHICH-WILLS . . . ? and is that-in-us-which-wills the *same* as THAT-IN-US-WHICH-LOVES . . . ?

Yes, it is. (If the answer given is No, the teacher must ask if there are "two of us". If the "you" which thinks is really a different "you" from the one which wills, we may think one thing and will another; but that tears us apart and leaves us with a sense of being divided, which is not a healthy but a diseased condition.) This inner unity, then, this principle of one-ness, is that which we mean when we speak of the soul. Thus we argue to THE EXISTENCE OF THE SOUL from our unseen powers of thinking, willing and loving. And it is the possession of a soul, as thus understood, which measures the difference between man and the animals.

Your soul is you, your real self; distinct from everybody else's; thinking, willing and loving in its own individual way. And it persists, from the cradle to the grave (and beyond), despite all the physical and mental changes that happen to it. It is something more than a bundle of inherited characteristics; something personal and free; and in spite of all arguments to the contrary we always act as if we have indisputable control over our actions. And the soul is, of course, unseen. No microscope can detect where this inner source of unity, this individuality which is our self, resides. Nobody has ever seen the real you. *You* can only be known properly by God. The unseen God knows the unseen *you*.

IV. The Rationale of Evolution.

1. We have said that evolution is God's creative method; but (crudely speaking) how does evolution work? Why should higher forms of life spring out of lower? Indeed, why should there be life at all? And why should mind be intimately connected with

matter? The most reasonable answer is that the Spirit of God is the "fount" or the "ground" of the creation, and that higher and still higher forms of life come into existence as SELF-MANIFESTATIONS OF HIS SPIRIT (see Lesson I, Note 2). Spirit manifests its nature even through the order and the beauty of inanimate things, but more especially through the life that is in the Universe —through the flowers, e.g., and then through the animals—and lastly through the mind of man. God is where existence is, but more so where life is, more again where light (intellect) is, and still more so where Christian love is. God's purpose in evolution (so far as we can judge of it until now) is the creation of self-determining OBJECTS OF HIS LOVE, capable also of returning that love,— that is, of spiritual beings. But evolution is not automatic; things, once created, have characteristics of their own, and ADAPTATION TO THE DIVINE PURPOSE is the condition of their continuing in the main line of evolution.

2. In speaking to older pupils of the Divine plan of Creation and of the need of created things to adapt themselves to the Divine purpose for them, it should be made clear what part ENVIRONMENT plays in the elimination of the unfit. God, in His creative work, does not seem to aim directly at the mark, but allows both good and bad to arise. Undesirable variations, failing to adapt themselves to the environment, are removed. In man, the valuable element of progress is the intelligence, and by a process of NATURAL SELECTION the feebler-minded types are eliminated. Christianity, while changing the environment for the better, tends on the other hand to preserve the unfit, and this raises special problems for us to-day.

V. Summary: leading up to a Consideration of Divine Revelation.

Man is part of God's Creation, therefore man is good. A man's true self is his soul, which thinks and wills and loves. God, the Father of our spirits, lives in man; therefore man can "know" God. And the more man thinks, wills and loves rightly, the more he knows God. Thus, all our faculties, rightly used, bring news of Him, and whatever we learn through the right use of them is a revelation of God to us, i.e. a Divine Revelation. To discover truth in any of its forms is to be learning, however imperfectly, the mind of God. Likewise, to use the will aright is to be at one with God, and to know Him. And if our love of others be pure and perfect, and we look to the divine image in them, then in loving them we are also loving God.

PRAYERS

1. The Prayer of the Lesson.

O God, the Father of my spirit, who hast wonderfully created me in Thine own image; Who hast waited for me—even for me—since Thou laidest the foundations of the world, until this hour; *my* God, whose love for me I have not known; Whom I have thought of so little; neither have I known nor considered the dignity of my own nature; Thee I acknowledge now with all my heart. Take my mind, and think through it; take my lips, and speak through them; take my heart, and set it on fire with love for Thee; that Thou mayest be glorified and Thy purposes for mankind revealed through me. Lord, hear my prayer. Amen, Amen.

2. A Prayer for Ourselves.

O God, we joyfully lift ourselves to look upon the real selves that Thou showest us; wondering that Thou shouldst be so mindful of us, and shouldst visit our hearts with high resolves. Help us to live always on these high levels; to stamp out those passions and desires which drag us down to the level of beasts; and to despise and refuse all temptations to a sluggish and sheltered life, which dreads knocks and bruises and aims only at greedy enjoyment of food or pleasure, or wealth or power. Help us in all this; again, and yet again; through Jesus Christ our Lord.

(Adapted from Unconventional Prayers.)

3. A Prayer for Each Other.

O God, after Whose likeness each one of us is made, so that in seeing each other we have glimpses of Thee, give us the force of help and love for one another, without which all talk of love of Thee is mockery. May we never seek our own profit or comfort in another's hurt or loss, but find our happiness in the little we can do each day for those around us. When asked to help, teach us to say "Yes". And when we are not able to help, let it be grief to us. So shall our hearts grow big with the love which overflowed in Thy Beloved Son, Jesus Christ our Lord. Amen.

4. A Prayer for Animals.

O Lord, who art so fair and lovely in Thy creatures, teach us due reverence for all created things. Help us to remember our links both with them and with Thee. Move us to be true friends of animals, especially those in whose companionship and service

e find joy and help. We entreat for them, from all men, patience, heart of compassion, gentle hands and kindly words; through sus Christ our Lord. Amen.

OTHER PRAYERS.

The Prayers after Lesson I.

The Prayer for the Dedication of the Powers of the Soul (p. 25). See also *A Diary of Private Prayer*, 19, 21, 25, 33, 41, 57.

BIBLIOGRAPHY

robably the most useful books on evolution for the teacher are those of "The Corridors of Time" Series. Editors: H. J. E. Peake and H. S. Fleure. (Clarendon Press.) 10 vols, 5s. each. For our present purpose, the two most important of this readable and well-illustrated series are *Apes and Men* and *Hunters and Artists*. Compare, for example, the skulls shown on p. 121 of the former and on p. 61 of the latter.

e System of Animate Nature, by Sir J. A. Thompson, (Williams and Norgate.) 30s., is very fine among the larger books. All this author's works may be read, as those also by Sir Arthur Keith, G. Elliot Smith and R. R. Marett. See also *Scientific Theory and Religion*, by E. W. Barnes (Cambridge U.P.) 8s. 6d. Darwin's *Origin of Species* should be known.

ooklets and pamphlets are: *Creation* (Modern Churchmen's Union), "What we Believe" Series, No. 2), 1d. and *Evolution and the Christian Faith* (Anglican Evangelical Group Movement Series, No. 40), 1d.

the Soul, or Self, see *The Human Situation*, by W. Macneile Dixon. (Arnold, 7s. 6d.); especially Chapters XVII and XVIII.

LESSON III

THE SIX BELIEFS

1. We have now considered the FOUNDATIONS OF THE CHRISTIA RELIGION—Belief in God and Belief in Man. There are amp reasons for putting our trust in both. Man may often fail us, bu his truest nature is good. Otherwise, of course, God could n have given us a supreme unveiling of Himself in a Man; our Savio could not have been a human being.

2. WE MUST HOWEVER BE ABLE TO BELIEVE MORE about Go and Man than we have learnt already, especially if we are to b Christians. And each of the two fundamental beliefs leads o naturally to three others. Some of these you can state alread by recollecting what you have learnt in the previous lessons. (Th teacher should here write on the blackboard the following schem at first without the words in brackets, and then obtain from th class suggestions for filling it in):

Belief in God, which can be expanded into belief that:

1. He has revealed Himself in.....?(**The Creation**).
2. He has revealed Himself in.....?(**Jesus Christ**).
3. He has revealed Himself in.....? that whi caused life to rise from inanimate nature and is the sour of man's soul and inspiration, viz.....?(**The Spiri**

Note. The answer to (2), viz. *Jesus Christ,* is easily obtained by askin Whom must we believe in if we are to be Christians? This, taken third, enables the teacher to pass to the further poi that the more we know about Jesus the more we can s definitely about man. The following scheme should then written up, first without the words in brackets, and the answe invited.

Belief in Man.

1. .....?(He has a **Duty** to do).
2. .....?(He has the **Free-Will** to do it).
3. .....?(He has **Immortality** offered as t crown of life).

Note. The precise answers are not likely to be obtained, so the teacher must fill them in.

3. THESE SIX BELIEFS are all that are necessary for a Christian. ey can be written down on half a sheet of note-paper; yet they profound. The soul that believes in them wholeheartedly is a ly living soul. We can increase our understanding of them, but cannot win more depth by increasing the number of our beliefs. other beliefs, such as belief in the Empty Tomb or in miracles, ., are either secondary or irrelevant. But to believe in these six necessary for a Christian. The first three, which set forth the eefold revelation of the one God, are an important part of at is meant by the DOCTRINE OF THE HOLY TRINITY.

te 1. The Doctrine of the Trinity means more than this. It means that

(a) there are activities *in* the Being of God corresponding to these three ways in which He makes Himself known to us.

(b) there are in the Being of God distinguishable activities corresponding in some sense to the distinguishable activities within the unity of our own minds. Thus our own mind, our thought and our judgment on our thought are not identical, although they are inseparable.

(c) God is the all-embracing Unity in which our minds may find the ground and explanation of the world, and our hearts the purpose of life for which we long.

But here we enter the realm of formal theology, which is more likely to perplex than help the ordinary pupil.

te 2. In the next lesson we pass straight to the revelation of God in Jesus, the revelation of God in the Creation having been the subject of Lessons I and II.

PRAYERS

ny of those already printed or referred to may be used. And teacher must bear in mind that more training in the methods prayer is continually necessary. Some training in meditation, might now be given (p. 30 f).

LESSON IV

BELIEF IN JESUS

I. Jesus and Man.

We have seen that God lives in man, and that there is no su thing as "mere man", in the sense of man existing without Go We have also seen that the more a man thinks and wills and lov rightly the more he knows God and the more God is seen (unveile revealed) in him. Therefore a PERFECT MAN would be the highe revelation of the Divine nature that we could have.

Has there ever been such a man? It is an essential part of t Christian Faith that there has. We believe that the Divine Spir which finds in every man "its homeliest home and highest dwelling found supreme expression once upon this earth in Jesus Chri He was a perfect man. Thus He shows us what man ought to like, and at the same time what God is like, in so far as a hum character can express God's character. In this way Jesus reve both man and God and brings them both together. This is what meant by THE DIVINITY OF JESUS.

II. Jesus and God.

But although Jesus is the most perfect revelation of God that know, He is NOT "THE WHOLE OF GOD". For we can say ma things of God (for example that He is everywhere—i.e. omni-prese —and that He knows all truth etc.—i.e. omni-scient) which cannot say of the historical Jesus. It is true to say that the natu and purposes of God were made manifest in Jesus; and Jesus w in this sense God working in the world of men, under hum limitations; but Jesus did not have all the attributes of God th God has. He was as much the "body" or instrument of God a human person *can* be; but the fact (always insisted upon by t Church) that He remained a human person differentiates Him fr God Whose Spirit He embodied (THE DOCTRINE OF THE INCARNATIO

Nor must we forget the revelation of God that is given in natu and in other men. But note that the things which Jesus does r embody—omnipresence, omnipotence, omniscience—are the tributes of God that we can learn from other sources; wher those that Jesus does embody, especially love, could not be revea

y inanimate nature, or by nature at any level lower than that of ersonality. And these are the most important for life.

I. Right and Wrong Views of Jesus.

1. We must not think of Him as one who lived in the sky, and ce CAME DOWN TO EARTH for a little while and then went back. hen we are children, we sing:

> He came down to earth from Heaven,
> Who is God and Lord of all.

is is the only possible approach for children, who always think atially and in three dimensions. But such words as "came down" d "ascended into heaven" really stand for the moral and spiritual fference between Jesus and the rest of men, which difference is e to the unique degree of the divine indwelling of the Holy Spirit Him. Further, when creeds and hymns speak of Jesus "coming wn", they are really referring to the Spirit, who became incarnate Him; and we must remember that That too could not actually ome down", for God's Spirit is everywhere, and could not leave aven, which is not a place at all. What is happening is that the irit is finding form and expression (cf. "The Word" or "utter-ce", i.e. "the going-forth" activity, of God) in created things all e time, especially in men. And in Jesus It found full expression, that He was a perfect man. The difference between Him and us *we ourselves know it* is in the first place one of character. We ntinually fail to respond to the inspiration of the Spirit: selfishness, iness, carelessness and sometimes downright sin, hinder, mar d spoil the Divine indwelling in us; we do not let God have His y with us.

But Jesus did. His will was completely one with God's Will. was therefore not only human, but divine. It is not correct call Him simply God; neither is it correct to call Him simply nan. At the fullness of His human development, the difference character between Him and us became so vital as to make manifest difference in nature. An ancient and good title for Him is the D-MAN. Another ancient and true description of Him is "the ique Son" of God—a description which might well be revived. ccurs in the Creed but is blurred by the translation "only Son". e Latin "unicus" translates the Greek μονογενής, which is d in the Epistle of Clement—*c.* A.D. 96—to describe the mythical d, the phoenix, which was "the only one of its kind".)

2. SIMPLE ILLUSTRATIONS CONCERNING GOD, JESUS AND OUR SELVES.

(*a*) God may be compared to the pure gold in the world; Jesu to a bar of pure gold; and the rest of us to a gold alloy- mixed with silver, or copper, or some baser metals.

(*b*) God being the source of Creation, Jesus reveals Him much more fully than other men do, as other men reve Him, say, more fully than do apes.

(*c*) Diamonds and charcoal are both made of the same chemic stuff; but Jesus is the diamond and we are the charco

IV. The Uniqueness of Jesus.

We must now consider in detail the grounds which require th Jesus shall be described by such titles as "the God-Man" or Goo "unique Son". These grounds are four in number: His teaching, H example, His attitude to pain, and His sinlessness.

1. HIS TEACHING:

(*a*) ON THE NATURE OF GOD, MAN AND THE CREATION. God, I taught us, is perfect in goodness, holiness, power and lo None is good save God (Mark x. 18); Heaven is His thro and earth the footstool of His feet (Matt. v. 34 f); all thir are possible to Him (Mark xiv. 36); also He is One W wills to stand in a gracious personal relationship with (Parable of the Prodigal Son: Luke xv. 11 ff). Even "the unjust" who refuse this highest blessing, He besto His sunshine and His rain—i.e. such blessings as they able to receive. Note particularly how Jesus addres God as "Abba", which means not simply "Father but "my Father".

This perfect trust is reflected in Jesus' attitude to nat and to human nature. He looks on nature as someth fundamentally good; drawing his lessons, for examp from the spring anemones and the fields (e.g. Luke 22 ff). Even a fallen sparrow (Matt. x. 29) rouses in H the sense, not of nature's ruthlessness or of the insignifica of each individual living thing, but of how God must ca In all this, His teaching leads on from the basic view of Old Testament: "God saw everything that He had ma and behold it was very good." Human nature likev Jesus regarded as good. Man is the child of God, and appeal of Jesus' teaching is therefore direct to ma conscience. The conscience may be blinded, but Je

never indicates by word or by action that man is by nature sinful. His faith is wonderful—both in God and in man.

(*b*) On Sin. The fundamental sin for Jesus is "the sin against the Holy Spirit", and this, He says, "hath never forgiveness". It consists in actions springing from that attitude of mind which refuses to heed the voice of conscience, and therefore can neither receive God's inspirations nor perceive the hideousness of sin. The man who sets himself "against the Holy Spirit" can no longer distinguish good from evil, or read the divine lessons in nature and in facts. This is why, in dealing with actual people, those whom Jesus condemns most severely are the Scribes and the Pharisees. They were far from realizing that they were resisting the voice of conscience, but they had done so none the less effectively, for they had made up their minds that the Holy Spirit could speak only through their Scriptural authorities and the rules of their Church. Thus the teaching and good works of Christ appeared to them as blasphemous (cf. Mark ii. 5 ff: Luke v. 21), and on a typical occasion we read that Jesus "looked round about on them with passionate indignation, being grieved at the callousness of their moral consciousness". (The correct reading of Mark iii. 5).

Allied to this condition of hardened conscience is the sin of self-satisfaction. The Pharisee who "counted himself righteous and despised others" is the classical example. The heinousness of this sin lies in its being a bar to spiritual progress: the self-satisfied man cannot learn anything. In contrast Jesus set forth the humility of the publican (tax-gatherer) and the teachableness of the little child (Luke xviii. 9 ff, 15 ff). Never is His teaching negative; the positive side always takes the first place.

Next He places the sin of covetousness, illustrated by the stories of the man who wished to secure part of his brother's inheritance, of the rich fool and of the rich ruler, and by the words about desiring chief seats and devouring widows' houses (Luke xii. 13 ff; xx. 46 f; Mark x. 17 ff. Contrast Luke xii. 33; Mark xiv. 3; Matt. vii. 20; John xiii. 29.)

Hardness towards others, He teaches us, is another of the deadly sins. We have the Parables of the Good Samaritan, of Dives and Lazarus, and of the Sheep and the Goats; also the words on forgiving others and on letting

"the little children come unto Me" (Luke x. 25 ff; xvi. 19 ff; Matt. xxv. 35 ff; xviii. 15.22; Mark x. 13 ff).

All these sins have their root in man's spirit; governing them are pride and selfishness. Radical sin is really of the soul; when of the body also, it is only so because the two are so closely interwoven. Jesus does not condone sins of the flesh, but they are forgiven more easily than the others. Jesus goes to the heart of the matter, and considers in each person, not his past but his repentance and aims; cf. "for she loved much" (Luke vii. 47). Always He looks to the motives and inmost condition of the heart, for true morality has inner springs.

Jesus also warns us of every disposition which, if unheeded, subtly chokes the voice of God within us. The following may be noted: doubtful-mindedness and the fainting spirit (Luke xii. 29; xviii. 1); insipidity (Matt v. 13 ff); hypocrisy, i.e. religion unthought-out (Mark vii. 1–23); shallowness (Mark iv. 1–9); unchangingness and unproductiveness (Matt. xxv. 14 ff).

As we examine our consciences in the light of Jesus teaching we remember also His own character and feel the guilt of other sins, not mentioned directly by Him but none the less offences against His law of love: thieving lying and cruelty in all its forms. We become conscious that for Jesus Himself sin is a living and a terrible thing more than alienation from God: it is an offence against His holiness and a destructive force in His world. The Cross is the final revelation of Jesus' attitude to sin, and His condemnation of it.

Note. In view of the modern attitude to sin as natural and of small account, this section on the teaching of Jesus has purposely been made disproportionately longer than the rest. But a thorough examination of the subject is at once deepening to the religious consciousness and perhaps the best way of bringing home to the pupil Our Lord's teaching on the love of God and the love of neighbour.

(*c*) On Singleness of Heart. This is implicit throughout in the teaching on God and on sin. Other references are "If thine eye be single, thy whole body shall be full of light" (Matt. vi. 22); "Blessed are the pure in heart, for they shall see God", i.e. blessed are the single-minded, for their soul is cleared to behold the spirit and the truth (Matt. v. 8). In other words, although the heavenly vision

is vouchsafed to all, complete obedience to it is the condition of receiving other revelations. We have enough light by which to take the initial steps, but these we must take before the next steps are made plain. (Here the teacher may drive home the point that members of the class have followed the gleam in attending and making notes—which is a means to clearing their minds to see the next steps for their life.) It may help the pupils to understand the nature of the soul's single-minded waiting upon God if they are told the words of the Indian poet Tagore: "Let me make my life simple and straight, like a flute of reed for Thee to fill with music."

But singleness of mind involves sacrifice; not, for all, asceticism, but, for all, the casting aside of everything that hinders perfect consecration. Point out the symbolism of the story which marks the beginning of St. Mark's Passion narrative (Mark x. 46–50). The blind beggar has to cast aside his cloak (i.e. everything which hinders) before he can see and follow Jesus in the Way (i.e. of the Cross). Cf. also, "If thine eye causeth thee to stumble pluck it out." (Matt. xviii. 9; also Matt. x. 37).

This singleness of mind, this referring of all things in one's life to God and putting Him above all other authorities, gives birth to a spirit of Freedom, Truth and Love. Men are set free from fears and inhibitions and lifted above the bludgeonings of outward chance. The service of Truth becomes their supreme concern. Poise comes into their lives; they acquire the art of living; and love, benevolence and tranquillity radiate from them.

(*d*) On Love of Neighbour. This is a special kind of love, which proceeds from the will and not from the emotions. We cannot *like* everybody, but we can be resolved to do good to everybody; and by love of neighbour Jesus means the will to promote the good of all, which thus includes even love for sinners and enemies. Christians are even to "turn the other cheek"; which means primarily that when they are attacked they are never to give way to hatred or the desire for vengeance, even when it becomes their duty to resist evil by force. This is the way "to win thy brother". Thus, there is nothing "meek and mild" about the principle, as people sometimes suppose. Nor is it taught for the purpose of winning self-culture, as in the case of Buddhists and Stoics.

(*e*) On the Kingdom of God. The term used by Jesus Himself would be translated accurately by "the Kingdom of the Heavens". By it He meant all that is implied by the rule of God—the government of the universe by spiritual forces—a government already discernible in the affairs of men but to be made plain in the life of the redeemed community. Thus, while Jesus said that the Kingdom was already "among us", He could also urge us to pray, "Thy Kingdom come". But the Kingdom itself is not an abode of bliss to be reached only in the Hereafter; rather we can live in it now if we wish. Neither is it an earthly paradise one day to be created by an inevitable law of progress: it is a spiritual Kingdom which already exists. But we can and must work to re-shape human society after its pattern. So long as human society does not order its life by the laws and principles of the Kingdom of God it must come to grief; for these laws of love, of righteousness and truth are at the heart of things, so that life lived in opposition to them is rendered vain. They are, as it were, a rock which will in the long run "grind to powder" the kingdoms of the world, if they persist in declining to acknowledge the Kingdom of God and of His Christ.

(*f*) On Prayer. Jesus is insistent that the right relationship of man with God is the prayer-relationship. "Men ought always to pray and not to faint," He said (Luke xviii. 1). He taught men how to pray (Matt. vi. 9 ff; Mark xi. 24 f; Luke xviii. 2 ff). He Himself prayed; in the early morning (Mark i. 35) and in the evening (Mark vi. 46); and He withdrew into the wilderness to pray (Luke v. 16). He prayed to do God's will Himself (Mark xiv. 32 ff) and He made intercession for Peter (Luke xxii. 32). St. Luke reveals Him to us as praying at all the great crises of His life: at His Baptism (iii. 21); before choosing the Twelve (vi. 12); before asking the crucial question, "Who do men say that I am?" (ix. 18); at the Transfiguration (ix. 28); in Gethsemane (xxii. 39 ff); and in the words from the Cross. And from the Lord's Prayer itself, and His general teaching and example on the subject, we deduce the seven stages of prayer already taught to the class. The perfect example of the prayer-life is that of Jesus.

2. His Example. The teaching of Jesus was matched by His example: there is no gulf between the two. Teaching and practice

in Him met and, as it were, fused; so that each gives a radiance to the other that compels the obedience of the heart. Thus He makes men believe what He teaches. He Himself is the illustration of His teaching. E.g. "Love your enemies." Is this impracticable? Then note, "Father, forgive them . . ." Again, others have taught, if in a less clear way, that God is our Father; but Jesus' own daring and deliberate faith compels us to live by that hypothesis. Jesus also convinces us that we are God's children (which fits in with what is indicated by evolution), compelling us—by the beauty of His own Sonship—to such a sense of that gracious relationship with God that we are moved to tear self from the heart and give ourselves to Him. In short, by the fusion of example with teaching, Jesus has created a new goal for man and given him the hope of reaching it.

3. His Attitude to Pain. Jesus is the only religious teacher who has met this problem squarely. The Greek philosophers avoided it. To Plato and Aristotle, for example, the poor and the sick were objects of dislike; while the Stoics cultivated indifference to pain. Buddhists and Gnostics denied its reality; likewise those in our own day whom we call Theosophists and Christian Scientists. While on the other hand many to-day find its reality so overwhelming as to constitute a complete stumbling-block to belief in God. Perhaps the problem of pain cannot be solved at all—though science sheds much light on it by revealing the part it has played in emergent evolution; and it is characteristic of Jesus' feeling for reality that He spent no time on solving it or on treating it as a problem at all. It was there—in the scheme of things—to be met; and Jesus met it, undaunted, treating it neither as an accident nor a failure, but as something which reveals the very nature of God. "There was a Cross in the heart of God," it has been said, "before there was one on Calvary"; and Jesus made this plain. Thus, if Jesus did not "solve pain", He did something far better in redeeming man from its crippling hold upon his outlook. We learn too from Jesus that suffering can become a means of inner transformation and thus a link with God. The Cross of Jesus has become the supreme means of redemption; and in this way too He has created and advanced a new goal for mankind.

4. His Sinlessness. There seems to have been in Jesus no sense that He had ever transgressed what He knew to be God's will for Him and had thus committed what we call sins. Doubtless He had a sense of dependence upon God and of being nothing at all apart from God (cf. Introductory Section III, 3,). This is the deep meaning

behind the words: "Why callest thou me good? There is none good save God." Such words could only have been spoken by Jesus out of a profound sense of humility due to the realization that God was His All. But there was in Him no penitence for sins committed; not even any sense of ever having fallen short. As each new goal opened before Him, He rose to achieve it. "He grew in wisdom and stature". Thus He had PROGRESSIVE PERFECTION, the only kind of perfection possible to a human person,—although Jesus is Himself unique in having attained it. His perfection as a boy, contrasted with His perfection as a man was that of the immature contrasted with the mature. Most of all was He perfect when He reigned from the Cross. Indeed we know no greater perfection than this.

Note. "Perfection" is a meaningless abstraction unless some *kind* of perfection is specified. Perfection in childhood would not be adult perfection; while this would be a freak if manifested in a child. The teacher should stress the conception of progressive perfection as one which is both positive and almost entirely neglected. It is the essential truth behind the doctrine of His sinlessness. The idea of Jesus not having committed any sins is in itself too negative and encourages "the stained-glass-window view of Jesus". Above all things must the young be shown Him as a real person—the *most* real person that ever lived.

V. Jesus, Lord or Leader?

Some who are attracted by the above way of setting forth the claims of Jesus on our discipleship have concluded that He is only one among the great founders of religions and that He is to be classed alongside the Buddha, Confucius and Mohammed. This is the error opposite to that of thinking of Him as quite other than a man, as a Being who once came down to earth from heaven, literally, after a fashion that can only be likened to the way in which the Greek Gods were supposed to come down among men, taking for a time the form of living creatures. Both these errors are to be avoided; and, being willing to leave *theories* about the person of Jesus on one side, we should concentrate first and foremost on the *fact* that there is that about Him which makes it unreal not to call Him "Lord" and approach Him on our knees. This should follow naturally from acceptance of all that has been set down in Section IV of this lesson. But there are other points to note as well, in coming to a final estimate of Jesus, viz.:

1. Jesus "judges" man. No one can really see Him as He is without realizing his own imperfection and sin.

2. His character has evidently unfathomable depth and riches, for people of all races, temperaments and upbringing, in large numbers, find in Him the fulfilment of their most cherished hopes and ideals. In the first and second centuries A.D. both Jews and Greeks recognized that all previous revelations of God given to them led up to, and were crowned by, Jesus. And the same discovery is still being made by members of other races and religions.

3. The personality of Jesus survived death and made itself manifest to His disciples in living power. The nature of the Resurrection Appearances will be studied in Lesson V (III. 4). What we have to note here is that there sprang from Jesus the Christian Church, a society which is His Body—in the sense that it is an extension of His life and Spirit, upholding His standards of how human society as a whole should reorganize itself in unselfishness and love. Nor can this Church apparently be destroyed, not even by betrayal from within by those who are disloyal to its standards. The divine life is at work within it and therefore "the gates of hell shall not prevail against it". Thus, there flows from Jesus a movement which has significance for history; which shows that God is working His purposes out in the world of time.

It is true that movements have flowed from other great founders of religions, but these religions tend to be absorbed by Christianity. Even while they retain their separateness, souls within them are not uninfluenced by Christ, so that it may with truth be said that these religions are affected and enriched by Christianity. Compare for example (on a lowly level) with No. 660 in the "Church Hymnary" the new Buddhist hymn:

> Buddha loves me, this I know,
> For the Sutras tell me so.

4. Christianity satisfies more elements in human nature than any other religion. It satisfies man's need of dependence on God; of communion with God; of progress. With regard to the last, the new thoughts and particular tendencies of each age only appear to illuminate some hitherto neglected aspects of Christianity. (Compare the light thrown by evolution on the doctrine of the Holy Spirit; the significance which stress upon education has for the Christian doctrine of Man; the relation of socialistic movements to the Christian doctrine of love of neighbour.) Christianity is never out of date, but is inexhaustibly many-sided, and able to impart life and meaning to every movement of thought and action that is based on something true; redeeming it also from excess. It is world-redeeming.

Neither of the other two great religions, Buddhism and Mohammedanism, can meet and satisfy in these ways the claims of change and progress in human life. Buddhism, for example, is in essence world-renouncing. It satisfies only man's need for dependence and communion. Mohammedanism satisfies only his need of dependence; its God is not thought of as a Father with whom we may have communion; and being tied to a written Book, the Koran, it has no doctrine of a Holy Spirit Who shall *lead* us progressively into all truth. Its outlook on the world is fatalistic.

Once more, Christianity can be grasped (even if not properly understood), and lived as a religion of the Spirit, by the simplest person; while Buddhism at its sincerest requires previous intellectual enlightenment, and Mohammedanism is at root a religion of verbal inspiration.

Note on Miracles

The teacher should not neglect to question the class at some point as to any apparent omission in the statement here given of the uniqueness of Jesus. The answer required, and—interestingly—often difficult to get, is of course the witness to Him of His miracles. When this answer has been provoked, the teacher will have an opportunity to discuss the subject of miracle and to point out that people often start with ready-made ideas of God and then insist (if Jesus is to be divine) on finding these things in Him. This really makes the Incarnation a superfluous, if illustrative, appendix. Doubtless we have ideas of God; but the question is, Are they the right ones? We must not reason from what God is in Heaven to what Jesus must have been on earth, but from what Jesus was on earth to what the nature of God is in heaven. To lay stress upon omnipotence and omniscience in Jesus is not agreeable with the facts of His life. The earliest Gospel makes it plain that He could not do all things, and that His *actual* powers of healing were conditioned by the faith of others (cf. Mark i. 32 ff). The later writers exaggerate and miss the point (cf. Matt. viii. 16 ff and Luke iv. 40 ff). Similarly, His knowledge was conditioned by His being a human being, living at a particular time. Thus, He asks about Peter's wife's mother and Jairus' daughter; and He needs must quote the Psalms as if King David wrote them. The presence of these indications of limited power and knowledge in the earliest strata of the Gospel story is significant.

In any case the approach to the uniqueness of Jesus through His miracles is the wrong way round. Miracles may be "congruous"

with His spiritual perfection, but they do not prove it. It is not that one wishes to prejudge the issue with regard to them, but simply that little impression can be made on thoughtful people by arguing from this end. One becomes involved in questions of evidence as to whether the miracles happened. We must therefore begin with the self-authenticating, moral and spiritual claim of Jesus; with His perfection in the sphere of character and teaching. Besides, Jesus Himself despised "signs"; and in Mark i. 32–38 we see Him trying to escape from pressure even to heal, maintaining that "for *that* purpose (viz. preaching, not healing) came I forth (i.e. from My home)".

New light and interest are aroused in pupils if the theory is expounded that the nature-miracles are often parables setting forth spiritual truths. For example, the Feeding of the Five Thousand represents the spiritual feeding of multitudes in the desert of this world; the Walking on the Water signifies that belief in Christ upholds us on the troubled seas of life; and the changing of Water into Wine signifies the increased richness of a life which has been touched by His influence. No preacher would deal with these stories ultimately in any other way than this,—which shows where their real value lies.

PRAYERS

1. The Prayer of the Lesson.

O Jesus, of Whom Thy Father and ours declared, "This is my Beloved Son, hear ye Him": Yea, Lord, we hear Thee. Thou hast knocked at the door of our hearts, and we have opened. And now Thy voice hath penetrated our inmost souls; and we have given ourselves to Thee; and are glad to belong to Thee, Thee only.

O Thou only perfect Man, in Whom our Father has unveiled His Nature and His Will, we know now the pattern in which we were created; of what spirit we are; what is the prize of our high calling in Thee. And we cast away from us the sins which beset us, resolved to press on towards the goal, looking always to Thee.

Thou hast called us also to build the City of God; to be among others as one that serveth, and for Thy sake, and theirs, to spend ourselves gladly. This also we are resolved to do, following in the train of Thy Saints.

And if we faint under any burden, O help us to pray. Let us remember, when we are wounded by the thorns of life, that it is

kingly to wear them as a crown. So also shall we fill up what was lacking in Thy sufferings for the world's redeeming.

Let the same mind be in us which was in Thee. Amen.

2. For Reality in Religion.

(*a*) Lift up our hearts, O Christ, we beseech Thee, above the false show of things: above fear; above custom and fashion; above laziness; above selfishness and covetousness: up to the everlasting Truth and Order that Thou art; That so we may live joyfully, and freely, without whimpering, and in faithful trust: through Thee, our Saviour, our Example and our Brother. Amen.

(Adapted from Prayers for Dragons.)

(*b*) O God, make us and keep us manly, not mannish: childlike, not childish: simple: modest: real: like Jesus Christ. Amen.

(Adapted from Unconventional Prayers.)

3. After any of the following, the class may respond:

O God, incline my heart to follow in this way.

Jesus Christ said:

Blessed are the pure in heart, for they shall see God.

Blessed are the lowly-minded, for theirs is the Kingdom of Heaven.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the peacemakers, for they shall be called the children of God.

Lay not up for yourselves treasures upon earth, but lay up for yourselves treasure in Heaven.

Seek ye first the Kingdom of God and His righteousness.

Do good and lend, not hoping for anything again.

Love your enemies.

Fear not, only believe.

Except ye turn again and become as little children, ye shall not enter into the Kingdom of Heaven.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

(A Diary of Private Prayer. 77.)

4. The class should repeat together:

We believe in Jesus Christ, Thy unique[1] Son:
the true Light that lighteth every man;
the express Image of Thy goodness;

[1] "Beloved" may be substituted for "unique" if desired. But we are all "beloved sons". The word "unique", better than any other, and in the right way, safeguards the Divinity of Jesus. Moreover, it translates correctly μονογενής (John iii. 16).

Who, for us men and for our salvation lived in this world and died upon the Cross:
But behold! He is alive for evermore, our Lord and Judge.

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LESSON V

BELIEF IN THE HOLY SPIRIT

I. Origin and Uses of the Word Spirit.

1. Pronounce the word carefully in the following languages:— Hebrew, "ruah"; Greek, "pneuma"; Latin, "spiritus"; Anglo Saxon, "gast". Ask the class what sounds these words all hav in common; what they may be supposed to be describing. The express by their booming or sibilant sound what they originall described, viz. WIND, AIR, BREATH.

2. Later, the word was used to describe THE BREATH OF GOD You can only "see" the wind by its effects; and similarly me noted, as they thought, the presence of God by certain of Hi "effects". Thus, the mysterious breath of man, and even of animals was considered to be a divine effect: to be in fact the breath o God Himself which had entered into models that He had mad so that they became "living souls" (cf. Genesis ii). In this connec tion note how the sign, and sometimes sound (a gurgle or a gasp with which death often comes gave rise to the expressions "th last breath" and "to give up the ghost"; and seemed to sho that the soul *was* a wind, a breath of air, which left the body an returned "to God who gave it".

The "breathings" of nature, WIND AND STORM themselves, wer also regarded as manifestations of God's presence or Spirit. Se for example, 2 Samuel v. 24; Psalm xviii. 7–15. Even in Act ii. 2 ff. the coming of the Spirit is still described as "a rushing mighty wind, etc."

3. Next, the word "spirit", as connected with LIFE-power, wa used to describe the cause of REMARKABLE HUMAN CHARACTERISTICS For example:

(*a*) Samson's strength is said to be due to the fact that "the Spir of the Lord came mightily upon him". (Judges xiv. 6, etc.

(*b*) Likewise Bezalel's "cunning" (artistic talent) in devisin works of gold and silver. (Exodus xxxv. 32).

4. Under the influence of the 8th century prophets, the JEW began to appreciate the HIGHER GIFTS of man, realising that it

better to be morally strong than physically strong, and spiritually wise rather than merely clever (cf. Isa. xi. 2 ff.). This became the characteristic contribution of Jewish thought on the Holy Spirit,—the idea of It as the Spirit of wisdom and understanding and counsel and of the knowledge and "fear" of God.

5. The GREEKS, on the other hand, developed the idea of the Spirit as connected with Creation. The term they used for it was "LOGOS", i.e. the Reason or Thought of God. This idea of God's relation to the world was worked out in a variety of ways, but never in a way that was fully personal. One way of thinking of it might be described by the teacher as follows: Suppose, by fairy-tale magic, a picture, or better still a symphony, could be altogether and instantly completed by the activity of the artist's thought alone, we should have a human analogy to the creation of the world by one articulate thought of God. Another Greek way of thinking of the Logos was as a life-force working within the Creation.

II. The Christian Doctrine of the Holy Spirit.

1. Although later Jewish thought at Alexandria sought to combine the Jewish and the Greek views of Spirit, it was Christianity alone that made a complete reconciliation possible. In Christianity we see the development of the typically Jewish ethical contribution in such phrases as: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, etc." (Gal. v. 22 f.). Here THE SPIRIT IS DESCRIBED BY THE CHARACTER OF JESUS. An example of the development of the typically Greek speculative contribution is to be seen in the Prologue to the Fourth Gospel. Here THE LOGOS IS CONCEIVED OF AS PERSONAL, as God's articulate thought—the Word—INCARNATE in Jesus Christ. "In the beginning was the Logos. . . . By its agency all things came to be . . . In it was Life . . . and the Life was the Light of men. . . . And the Logos became flesh and dwelt among us, full of grace and truth". (John i. 1 ff.).

The teacher should emphasize that these expressions—of St. Paul and St. John respectively—reveal the influence of Jesus in arriving at a final doctrine of the Spirit. The life of Jesus was such as to demand that He should be thought of (by the Greek mind) as the Logos embodied. Hence, in this sense "He was (always) in the world and the world was made by Him", and "the Light which lighteth every man" was He Himself. While for the Jewish mind thought was enriched by adding to the gifts of character which the

prophets considered that the Holy Spirit bestowed (i.e. wisdom, counsel, understanding, etc.), those qualities which marked the character of Jesus—love, joy, peace, long-suffering and the rest.

2. But there was a third factor governing the Church's Doctrine of the Spirit. Although the bodily presence of Jesus had been withdrawn, He continued to manifest His spiritual presence with the disciples. What they had seen of grace and truth in His earthly life now became an abiding reality with them. And because He had seemed to them completely "filled" with the Holy Spirit in His earthly life, it became possible for them, now that He had shed His body, to think that THE HOLY SPIRIT AND THE RISEN CHRIST WERE ONE AND THE SAME (cf. John xiv. 17 f.).

3. Putting all these thoughts together, the Christian doctrine of the Holy Spirit sets forth a view of God as Spirit, active in His Creation as the life which abides in everything, as the light which lightens every mind, and as the Spirit which was fully shewn in Jesus and now illuminates the souls of Christians.

III. Picture Presentations of the Holy Spirit.

The effort required in thinking clearly of the Holy Spirit is so great that the doctrine is not generally grasped, and we are mostly content to have it presented to us in symbols. These are admirable so long as they are understood to be only pictures, but they lead us into hopeless mental tangles and contradictions when taken literally. Let us consider the real meaning which some of these pictures symbolize.

1. THE DOVE. This stands for

(*a*) the idea of "brooding" as connected with life. We have a picture, e.g. in Genesis i. 2, of the Spirit of God hovering upon the dark, primeval waters like a bird, as the prelude to the coming of light and of living things. But it is not to be supposed that the Spirit of God actually takes the form of a dove.

(*b*) the idea of God's Spirit as possessed of the qualities we associate with a dove. Thus we have a picture in Mark i. 10, of the Spirit entering *into* (the Greek is not "upon") Jesus *like* a Dove (i.e. with the characteristics of peaceableness, pureness and goodness, as well as with the creativeness of the bird of life in Genesis i.). The class should here contrast Luke iii. 22 and John i. 32, in which the Spirit is represented as an actual dove, with bodily form, seen by John the Baptist *and others*.

There is of course helpfulness in these later presentations too, so long as it is understood that they are teaching religious truths by images and not describing outward facts. The same is true of the medieval carvings and paintings of the Trinity, in which a dove hangs poised above the head of Jesus on the Cross, while God the Father is alone and behind the dove, in the figure of a bearded patriarch.

2. THE RUSHING, MIGHTY WIND AND TONGUES OF FIRE (Acts ii. 2, 3, 13). Here again we have accounts of the Holy Spirit under the forms of shape and sound, which are not to be taken literally. Their meaning lies behind, and is far richer. The description of the scene in the Upper Room at Pentecost tells us really of a wonderful change within the hearts of the Disciples; of a spirit of freshness and freedom *like* a wind, infused into souls which were dull and oppressed; of a spirit *like* a fire, kindling into warmth of love hearts that were cold; of a spirit whose effects were *like* those of wine, giving glad utterance to tongues that had no message. (The teacher should make it clear that there is no question of the Disciples suddenly speaking foreign languages. The writer of Acts has misunderstood 1 Cor. xiv. 2 ff.)

3. JESUS' BREATHING THE SPIRIT ON THE TWELVE (John xx. 22). This comparatively late picture, in which Jesus is represented as breathing on His Disciples on the first Sunday after Easter and saying to them "Receive ye the Holy Spirit", contradicts the account (in Acts ii) of the bestowal of the Spirit as first taking place at Pentecost. It thereby gives us more than a hint that there is an underlying meaning to its apparently historical form. And no doubt it is intended to emphasize the religious fact that the Spirit of life, freshness, gentleness, warmth and missionary power which characterized Christians in the Apostolic age was Christ's *own* Spirit.

4. THE RESURRECTION APPEARANCES OF JESUS. We have already seen that Jesus manifested Himself after His Crucifixion as still living. In the words of the Apocalypse, "I am the Living One: I *was* dead, but behold, I am alive for evermore". But it is more valuable to connect these Resurrection Appearances of Jesus with His LIVING PRESENCE IN THE DISCIPLES' SOULS than with the Empty Tomb. The fact that Jesus lives is not dependent upon His tomb being empty. It should be noted that no claim is made in the New Testament that anyone saw Jesus actually rise; while if the tomb in which He was buried was presently found to be

empty, that only proves that His body was gone, not necessarily that it had risen. Moreover, when the Appearances themselves ceased, *faith* alone could deduce that Jesus was still living.[1] Indeed, none but those who had faith ever saw the Risen Lord at all. For these reasons, to appeal to the empty tomb as proof of Our Lord's continued life is inconclusive. One must even take into account the possibility that the story of His burial in the tomb of Nicodemus grew up later as the result of meditation on the passage concerning the Suffering Servant in Isa. liii: "He made his grave . . . with the rich in his death." The aim of the teacher should be to root the pupils' faith in a Living Christ on grounds which cannot thus be undermined; and to this end emphasis must be laid on the NEW LIFE OF THE DISCIPLES, the spread of Christianity, and the rise and indestructibility of the Church.

What is most probable as the explanation of the Appearances of the Risen Lord is that the infusion of the Disciples' spirits with His own was so vivid that in some cases they even "saw" Him their true and transforming experience projected itself from their minds in appearances of Him to their outward eyes. In other words, these appearances were in the nature of pictures with which an intimate experience of the Risen Christ—Who is the Holy Spirit—clothed itself. There may, of course, have been something for the eyes to see. One cannot dogmatize, but there is strong New Testament evidence for a Vision (as distinct from hallucination) Theory; and it is best for a modern teacher to put the emphasis there. Quite clearly the appearance of the Risen Christ to St. Paul was in the nature of a vision, for none of those with him saw what he saw; and the New Testament does not distinguish between his experience and that of the first disciples (1 Cor. xv. 5–8). Moreover, when Paul speaks intimately of that experience, it is significant that he describes it in the words, "It pleased God to reveal His Son *in* me" (Gal. i. 16).

The teacher should of course remember that our knowledge and understanding of "spirit appearances" is very limited, and that we must be prepared at any time to reinterpret the Resurrection stories in the light of further evidence.

IV. The Holy Spirit's Action on our Souls.

1. A favourite way of thinking of the Holy Spirit during the Middle Ages was to compare it with the waves of heat and light which flow from the sun. God's Spirit, as it were, overflows and fills the

[1] Pointed out by Chancellor Bezzant.

world with LIFE AND LIGHT AND LOVE. The effects of the Spirit are light, power and warmth, and these traditional analogies are good also intellectually in so far as they stress that God and His Spirit, like the sun and the sunshine, are really one, and that it is only possible to separate them for purposes of discursive thought. But the analogies are also not good in that they may encourage us to think of God as a Being far removed, and of the Holy Spirit as an invisible substance or impersonal force which flows out of Him. GRACE has indeed been conceived of for centuries as a power mysteriously infused by God into the soul; and the untrained mind easily falls from the current expression about "channels of grace" into thinking of this Divine strength as a gift which God bestows upon us, in certain circumstances, pouring it into our souls as it were from outside, like some mysterious current, to override our weaknesses. Surely (the teacher might now say to the class) you yourselves have prayed like this: 'O God, give me Thy grace to overcome my besetting sin',—and then have wondered why you have not been miraculously cured. But God's grace is not a substance, a force; it is His Spirit, the action of which is comparable to the influence of a human person upon another. As I speak to you now, and hope to gain your attention and understanding, there is no invisible stream of something pouring out from me to you. My spirit simply interacts with yours, my words reach your own minds, and it is only THROUGH THE THOUGHTS OF YOUR OWN MINDS that they can affect you. There is no need to think of me as here and you as there, with something passing through the intervening space. Similarly with God's Spirit and our souls; only far more so, for we must not forget that GOD'S SPIRIT ACTUALLY DWELLS IN OUR SOULS, always. Thus, there is no 'stream of grace' which you can receive from a source outside you; but—which is infinitely better—grace is God's own presence in our souls; not overmastering us, but quickening, calling, drawing and strengthening us whenever we enter deliberately into relationship with Him. Will you, then, try to think of God's Spirit in relation to your souls in this way? Do not think of God as distant and able to send Grace 'down' to you; but think of Him as around and within you; ENLARGE YOUR HEARTS, to give Him 'ease'; LISTEN gladly to His Voice; and THINK OF HIM as Jesus taught us, as the Father of your spirits. Try to realise this intensely, and you will be much more helped than by thinking of God as far off and able to send help to you in answer to your prayer for it. Indeed, to put God afar off from us can be an unconscious 'dodge' on our part because we are not really wanting to overcome our

sin or weakness and do not like to think of Him as near. It is not easy to do wrong when we make ourselves aware that God's Fatherly presence is about us, for then by doing wrong we would seem to 'slap Him in the face'. The unconscious artifice of putting Him afar off is all the more hidden from us by the fact that at the same time another part of us begs Him to send us help.

2. As with prayer, so with SACRAMENTS. There is great danger of our thinking of sacraments as "means of grace" in the sense of channels *conveying* some spiritual "force" to us. That is not so; but, in Holy Communion for example, the bread and wine and all the outward and visible signs used in the Service SYMBOLIZE AND STRENGTHEN AND "SEAL"—by something done and not to be undone—God's life in us. The sacramental principle is all-pervading in human life: the visible world everywhere brings news of the invisible, and all our actions strengthen or deny a spiritual impulse: they help to assure our hearts most wonderfully of God's love and presence with us.

V. Conversion.

No man is ever without the Spirit of God, but what a difference it makes to acknowledge Him as the source of all our life and good! When we awake to that knowledge, and confess that of our own selves we are nothing and that God is all, we are said to be converted or, in Biblical language, "born again", or "born from above".

The conditions under which this comes about most naturally are four:

(*a*) THROUGH PRAYER AND SACRAMENT. This has already been mentioned, and more will be said in later lessons. Let this only be added now. Many things for which we ask God may be withheld from us, but the prayer of humble dependence upon God, and of sincere desire to be a true disciple of Christ and be filled with the Spirit which was in Him, cannot be asked in vain. "He that rises from his knees a better man, his prayer has been answered."

(*b*) THROUGH FAITH. We must cultivate more faith. Often we think that we would believe if only sufficient proofs were forthcoming. There are of course sufficient grounds for faith, as we saw in Lesson I; but there are also grounds for lack of it, and we tend to be in similar case to a sick man concerning whose condition the doctors disagree. The man must not lie down and die between them; he must do something. And we too must do something if we would live: we must stand by the nobler belief, and exercise

faith in God and in His being the Father of our spirits. Pure religion cannot be had in any other way. Expectancy is the forerunner of spiritual blessing; and the blessing when it comes is its own proof.

(*c*) THROUGH OBEDIENCE TO GOD'S WILL as we know it; especially after knowledge of Jesus (see Lesson IV) has opened our eyes. We must not expect to have the full duty of our life, God's whole purpose for us, unfolded to us all at once. Usually we can be clear only about some duty that lies close at hand; but to do the duty every day that lies nearest to us clears our eyes to behold the next, until, looking back over the course of time, we see that God has indeed had a plan for our life and has been guiding us into it step by step.

(*d*) THROUGH FELLOWSHIP. We must live in unity with others, as members of God's family. To live in isolation, or extreme individualism, with ourselves at the centre of life, is to bar the influence of the Holy Spirit. We must live as a society, remembering that God is the Father of all; and the highest type of social group is a Church. Churches, in their organization and in the conduct of their members towards each other, often fall short of the best, but nevertheless they embody the supreme ideal of human relationships, the ideal of a band of brothers knit together through the relationship of each to God; and this ideal we must embrace if we would know the fullness of God's Spirit as revealed in Jesus Christ.

NOTES

1. ON PENTECOST. The teacher may test the understanding of the class on the subject of the lesson by asking when the Holy Spirit was first given. Should the answer "On the day of Pentecost" be received, it should be stressed again that the Holy Spirit was *not* first "sent" after Christ's Resurrection, but on the contrary has been the life of the world and the inspiration of men from the beginning. Jesus lived in the full inspiration of that Spirit. He was one with it; and when after His death His disciples experienced His Risen Presence in their souls they experienced also the Holy Spirit in a truer way than ever before. Hence their new spiritual strength and permanent transformation related in the Acts.

2. ON THE RELIGION OF THE SPIRIT. This lesson expresses briefly what is really implicit throughout the Course, viz. the reality and necessity of a religion of the Spirit. The religion of the future will have to be in a very true sense, perhaps hardly understood by most as yet, of this kind.

PRAYERS

1. The Prayer of the Lesson.

Thou Blessed Spirit of our God, His very Self; Who comest not from afar to us, but art ever-flowing in all that lives and art ever-shared by all that loves: we perceive Thy mighty presence in our souls. And we open them wide, that we may be filled with the goodness, joy and peace of Christ, which also Thou art.

At Thy touch, all murky evil flees away from us, and we are made right with God: right also with our fellow-men.

Keep us always, we pray Thee, in this Fellowship of Thy Spirit, which is the Church of God. And grant that by thought, word and deed we may promote its laws of sanctity, faith, obedience and love among mankind.

So shall Thy transforming Power become known to all, and the kingdoms of this world be gathered into the Kingdom of God: to whom, in Three-fold Majesty, be worship and glory for ever and ever. Amen.

2. For God's Inbreathing of our Souls.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Blend all my soul with Thine,
Until this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

(Edwin Hatch).

3. A Prayer from the Confirmation Service.

Strengthen us, Lord, we beseech Thee, with the Holy Spirit, the Comforter: and daily increase in us Thy manifold gifts of

grace: the spirit of wisdom and understanding: the spirit of counsel and inward strength: the spirit of knowledge and true godliness: and fill us, O Lord, with the spirit of Thy holy fear: now and ever. Amen.

4. ALL SHOULD REPEAT TOGETHER:

(1) Defend, O Lord, me Thy Child with Thy heavenly grace, that I may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until I come to Thy everlasting Kingdom. Amen.

(2) We believe in the Holy Spirit:
Giver of life and grace:
Who showeth us Thy way of freedom, truth and love.

We believe in the Catholic Church
Christ's Fellowship in earth and Heaven:
the Communion of Saints:
the Forgiveness of Sins; and Life in Thee which shall have no end.

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LESSON VI

BELIEF IN DUTY

I. What is Duty?

Our duty is what is DUE from us (*a*) to God; (*b*) to our neighbour. Note that what we feel we owe to our neighbour must depend on what we feel we owe to God. And what we feel we owe to God depends on what we think, or believe, about Him.

II. Three Ideas about God, leading to Three Ideas about Duty, of which the FIRST TWO are WRONG.

1. Some think of God as a distant Being, external to themselves. Such a God could only dictate our duty to us, in the way that he is said to have dictated it to Moses nearly 3,500 years ago on Mount Sinai; and on this view our duty consists in obeying these Ten Commandments. They are the moral law—AN EXTERNAL CODE—which has been miraculously "revealed" to us: and Jesus made them more searching; e.g. in saying that anger can be equivalent to murder. The weakness of this position is not only that its idea of God is wrong, but that its idea of duty is "duty by the card". Actually, problems of duty are not so easy. We know that we ought to do our duty, but we are often perplexed as to what it is. Merely to be told to "tell the truth" or "love your neighbour" often leaves us in doubt as to what actually we ought to *do*.

2. Some, who do not believe in God at all say that we cannot be bound by the Commandments of Moses. The more extreme of these do not believe in duty in an objective sense at all, i.e. in the sense that there really is a right and wrong, irrespective of what each of us thinks. They say they are not responsible to anyone, and are content to measure everything by the standard of what gives them pleasure or pain. Ideas of duty, they maintain, are due to the strength of INHERITED CUSTOM for society's self-protection. Further, they do not believe in sin; explaining the conviction of sinfulness as merely the discomfort due to the disturbance of habits in which we have been brought up. The wise man, they say, should flout such feelings and do boldly what he pleases, drawing the line only as prudence dictates.

Note : There are types of moral theory less extreme than this, but unless these are known to the pupils it is best to follow clear-cut lines, lest the subject grow beyond their range. The teacher should not forget that there are non-theistic thinkers who nevertheless believe in an objective right and wrong. But while the existence of moral ideals in man does not necessarily prove the existence of a Divine Mind as the ground of them, the reason for their existence in man is inexplicable unless a Creator has designed the world to be a scene of moral life. Non-theistic types of moral theory raise problems which they cannot solve.

3. The third idea of duty, like the first, follows from belief in the existence of God; but it comes from a truer understanding of Him. God is not far distant and external to us. (See Lessons I and V.) OUR IDEAS OF DUTY (and this is the fundamental point) ARISE FROM THE FACT THAT GOD'S SPIRIT IS AT THE CORE OF OUR SOULS, INSPIRING US AND DRAWING US UPWARD. Nevertheless, we are not all equally inspired, and through religious geniuses our ideas of duty have developed and become richer. The Ten Commandments are certainly the moral code of a primitive tribe, but nevertheless Moses was ahead of his Jewish contemporaries in putting them forward. The legend of his receiving them from God's hand in the midst of lightning and thunder is irrelevant, for Moses can only have received them through his GOD-AWAKENED CONSCIENCE; but it represents the realization of a later generation that these Commandments were (*a*) inspired by God, and (*b*) of solemn and awful import. People had ideas of duty before the time of Moses, only they were not so far-reaching; while the prophets after Moses had still better ideas of God and consequently of duty. Mankind is gradually progressing to higher ideas of duty, which is exactly what we should expect from the fact of evolution. Morality like everything else, is learnt progressively.

At the same time, we must not lightly throw away ideas of duty held in the past. Sometimes men in the past had better ideas of duty than we have (for evolution is not only or always in an upward line), and in any case the new must always grow out of the old. On the other hand, we must not cling uncritically to the past, for this turns the living sense of duty into mere adherence to old customs.

Before we can define our duty more clearly we must consider the nature of conscience.

III. What is Conscience?

What do we call the faculty by which we are aware of God's quickening influence within us, telling us to do our duty?

Conscience. But conscience is not a special power enabling us to judge of right and wrong without thinking. There is no reason to suppose that the soul has more than the three powers that we have already considered, viz. intellect, will and affection; which three, working together, are called the reason. What we speak of as our conscience is THE FUNCTIONING OF OUR REASON WITH REFERENCE TO questions of RIGHT AND WRONG. Conscience is, therefore, capable of education; and the more we think and will and love the good and the true, the better guide does it become. Therefore it is not sufficient to *feel* that you must do something, or not do it; you must think the matter out. Because our forefathers so thought, we inherit from them better ideas of duty than they inherited; but we must also pass on the verdicts of our own consciences.

IV. The Stages of Development of Conscience.

1. In a savage, feeling is the strongest power of the soul, so that his idea of right *is* that which gives him a particular FEELING of satisfaction. Such feeling arises out of the performance of tribal customs or with reference to natural phenomena. Birds perform their movements in the sky. Similarly savage man performs at stated seasons his dances and other rituals (such as the imitation of a hunt), and the repetition of them brings him emotions of joy and exhilaration. Or again, in the presence of thunder, lightning, mountains, forests, etc., he feels a deep sense of awe, of mystery or peace. The performance of certain actions or rites in connection with these feelings satisfies the savage's sense of obligation or duty. And duty itself is felt by him to apply simply to the performance of the ceremony (cf. the Ceremonial Commandments of Exodus xxxiv).

2. There was no progress in man's ideas of duty until the savage began to think. Through thought, a distinctive moral element was introduced. Instead of being satisfied if "a kid is not seethed in its mother's milk", he was now concerned e.g. that "thou shalt do no murder". At this stage man began to think of OTHER PEOPLE'S RIGHTS as well as of his own. His neighbour had a right to his life and goods, to his good name and to his wife. This is the stage of duty represented by the Ten Commandments. Notice, too, the change in the idea of God which accompanies these Ten Commandments. God Himself was now thought of as desiring no sacrifice, but the observance of a moral code.

3. The third stage came when men understood not only that other people had their rights, but that they themselves had DUTIES

towards their neighbours. This only happened when, through the thought of religious geniuses, the idea of God had again improved. For example, the prophet Amos (circa 760 B.C.) conceived of God as righteous and just, from which it followed that every man must be the same to others. What God Himself is, that He looks for in man; it is "owing", i.e. due, to God that men should be righteous and just to others; and this involves SELF-SACRIFICE.

Notice how progress in thought about God and about duty advance together. The idea of man's moral duty having once been reached through his improved thought about God, there followed the further advance in thought about God, namely, that He is the God of *all* who obey the moral law. So arose the idea of ETHICAL MONOTHEISM.

4. A fourth stage of development is reached after the soul has become so sensitive to its duties to God and neighbour that they are a burden, no amount of performance of them being able to satisfy the conscience (cf. St. Paul). But upon such a soul there dawns, through the teaching of Christ, the realisation that God is a Father, and when the heart has awakened to His love the period of over-straining is over, for we are now content to DO WHAT WE CAN OUT OF LOVE. Action done from "love of the good" now transforms strictly moral actions, in which latter we are conscious of obligation. The love of God constrains us. At this stage we are inclined to become so sharply aware of our unworthiness that we may fall into overstrain. If this should happen, let us remember that, as Keble said, "We need not wind ourselves too high for sinful man beneath the sky." We may not forget our limitations, but should accept them humbly. This does not mean that we must not strive any longer; but that we should trust in God, who really helps. The world must be remade and we must do our part; but we can do no more—though we must do this. Sometimes, especially as we grow older, we feel that our life is passing and that we have really done nothing; and then we cannot forgive ourselves for our mistakes and shortcomings. But this is pride, which we must learn to surrender, remembering that God accepts our present resolves; and that He can override our mistakes and our sins. The harm we may have done is not irretrievable: God's purposes can only be delayed; and His rule will be manifest in the end.

V. The Christian's Duties.

Our obvious duties towards God and our neighbours are well set out in the Church Catechism. (See particularly *The Revised*

Church Catechism published by the Birmingham Branch of the Modern Churchmen's Union and obtainable from any bookseller. Price 1*d.*) But this subject will be dealt with more fully in Part II of the Course. Worship, which is our primary duty towards God, is the theme of the lessons on the Church Services; while our duty towards our neighbour, the guiding principle of which is unselfishness, is dealt with in the lessons on "Good Manners" and in "Problems of Personal and Social Life". The objects of the present lesson are to show:

1. that belief in duty itself is well-founded;
2. that the essence of Christian duty does not consist in conforming to fixed rules of conduct but in obedience to the Spirit of Christ in us. Note that Jesus substituted the inner "Thou shalt", for the written "Thou shalt not";
3. what conscience is;
4. that obedience to inherited rules of conduct is a necessary discipline and preparation for our being able to know what our duty is in situations not covered by the rules and in which conscience is our only guide; and
5. that the inherited rules of conduct need to be modified from time to time in the light of the developing conscience and changing circumstances of the race, but that principles of Christian conduct remain constant.

PRAYERS

1. The Prayer of the Lesson.

O heavenly Father, Who hast never left Thyself without witness in the hearts of men, we thank Thee for those insights into Thy Divine Will which came to seekers after Thee of old. All of good that comes to us from out the past we own with grateful hearts, beseeching Thee that we may have strength and wisdom to make it our very own.

And now Thou hast brought us to this hour, with its fresh intimations of Thy will. Let not the past be so dear to us as to set a limit to the present and the future. We cannot lose Thee if our faces are turned steadfastly to Thy light. O send out Thy light and Thy truth that they may lead us on. Let us hear Thy voice before us, saying, "This is the way: walk ye in it. Follow me". And so fill us with the simplicity of divine purpose that was in

Jesus Christ that we may be inwardly at one with Thy will, and ifted up above vain wishes of our own.

Thy Will, O God, is our peace. No duty is intolerable that is ıecessary: and being done for Thee it bestows upon us new and ncreasing joys. Teach us in all things to do what pleases Thee; ınd when we have done all, to leave the issue to Thy wisdom: ecure in the knowledge that Thy purposes cannot be overthrown, ınd that though we know Thee even now only in part it is Thy Will to be known, and one day the Brightness of Thy presence shall lawn on every heart, and Thy Kingdom shall come on earth as t is in Heaven, through Jesus Christ our Lord. Amen.

2. THE CLASS MAY REPEAT TOGETHER:

My duty towards God is to believe in Him, and to love Him with ıll my heart, with all my mind, with all my soul, and with all my trength; to worship Him, to give Him thanks, to put my whole rust in Him, to call upon Him in prayer, to honour His Holy Name and His Word, and to serve Him truly all the days of my ife.

My duty towards my neighbour is to love him as myself, and o do to all men as I would they should do unto me; To love, ıonour, and succour my father and mother; To honour and obey he King, and all that are put in authority under him; To order ıyself with gentleness and courtesy to all my fellows; To hurt ıobody by word or deed; To be true and just in all my dealing; To bear no malice or hatred in my heart; To render to none evil or evil; but to overcome evil with good; To keep my hands from ›icking and stealing, and my tongue from evil-speaking, lying and landering; To be pure and temperate in thought, word and deed; Not to covet nor desire other men's goods, but to learn and labour ruly, and to do my duty in that state of life unto which it shall ›lease God to call me.

(The Revised Church Catechism.)

3. THE FOLLOWING MAY BE COPIED DOWN:

We cannot kindle when we will
  The fire that in the heart resides,
The spirit bloweth and is still,
  In mystery our soul abides:
But tasks in hours of insight willed
Can be through hours of gloom fulfilled.

(Matthew Arnold.)

Give me within the work which calls to-day
To see Thy finger gently beckoning on;
So struggle grows to freedom, work to play,
And toils begun from Thee to Thee are done.
(J. F. Clarke.)

If ye know these things, happy are ye if ye do them. (John xiii. 17)

Here am I, send me. (Isa. vi. 8)

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LESSON VII

BELIEF IN FREE-WILL

I. What is the Will?

The will is an activity of the soul. Let us watch the will at work.

Put down your pencils! Now ask yourselves why you did it. The essence of the answer is that you—your soul—considered the request and answered "I will". The soul issued an order to the nerves and muscles, and so your hand laid the pencil down. It is because men generally do a thing after they have willed it that we use "I will" to indicate the future tense.[1] "I *will* lay down my pencil": i.e. "I *will to* lay down my pencil": "I am about to do it". Going to, going to . . . have done! That was MY CHOICE.

II. Choosing.

As children we say, "I don't *want* to do this", or "I want to do that". Grown-up children put it more clearly and say, "I don't *feel* like it". Like savages we are first governed by our feelings. But gradually we learn, "I *ought* to do this"; "I ought not to do that". Finally we grow mature enough to say, "I *must* do this"; "I must not do that". There grows up in our minds a clear distinction between "I WANT", and "I WILL". The fine lives are those in which "I will" gets the upper hand, and in them, often "I want" becomes identical with it, as the reward of often repeated right choices. Life is like a journey where every few yards there are cross-roads and sign-posts. One indicator points to "I want"; the other to "I will". There is for long no one great dividing line in our lives, over which we cross for good or evil once and for all. But every choice that we make has its effect upon the next one. It is conceivable that we might one day have made so many evil choices that we could not make a good one any more. But we must pray and strive to be delivered from that "Last Day". Until then, every day is made up of a number of tiny choices, and by choosing aright we gradually get ourselves more and more free. FREEDOM is the ability to follow our true best nature. As soon as we know what our duty is, we should click our heels, as it were,

[1] Cf. "Lessons on the Way," Percy Dearman. Vol. I. Lessons 16 and 28.

and go and do it. When we can do this without effort then we are perfectly free. (Are *you* free yet?)

III. Freedom and Choice.

1. Who are the PERFECTLY FREE? GOD is, because He cannot do evil. At the other end of the scale, ANIMALS are free, e.g. the fly; therefore—it settles on the dung hill! It is perfectly free to follow its nature—which is, however, a low one. It knows no inner conflict; but instinct alone.

2. But we are torn this way and that between "I want" and "I will". We have THE POWER OF CHOICE; and we must try to go on choosing the best until we can hardly do otherwise. It is a curious thing that we shall only be perfectly free when we cannot do anything else, i.e. when we are bound by our consciences to follow the law of our higher nature. This kind of freedom must be won by us. We have SUFFICIENT FREEDOM to enable us to choose between good and evil as soon as we cease to be infants, i.e. as soon as we know the difference between good and evil; and only through the right use of this freedom can we fulfil the high purpose for which we were created, i.e. to praise and worship and love God for ever.

IV. The Diseased Will.

If there are people who do not know the difference between good and evil they are less than fully human (and ought not to be allowed unrestricted liberty) ; or else they should be regarded as sick. That is, there are people who are diseased in their wills, just as there are people who are diseased in their bodies. Are there any excuses for such? Yes, *some*times. Environment, heredity and physical health account for a good deal. In so far as our choosing of evil comes from these things, we can claim a certain amount of sympathy. Nevertheless, people with diseased wills should be put under a discipline of rule and order; and often drastic measures are necessary, even with border-line cases. For example, reformatories and prisons are necessary for some. In some cases a good thrashing provides a cure; and perhaps we could all do with such "medicine" sometimes! We need something to brace us, and we must beware of blaming heredity and environment over much. People are inclined to say, "Oh, I can't help it. I was made like that. My grandfather was a drunkard, and I can't help being a drunkard." But in races, and games, we actually put on handicaps. It is a fine thing to win with a handicap—and

so many, with moral handicaps of inheritance or environment, or both, do win. If, on the other hand, we give in to this kind of attitude, life goes all to pieces. You could not even run a school on the principle that when a boy or girl did something silly or wrong the teachers said, "Oh, poor thing, he couldn't help it." All healthy, normal people are convinced that they have sufficient freedom of choice and are responsible beings, no matter what arguments can be produced to prove that man is mechanically determined.

We have then sufficient freedom, and, if we make the right choices every day, we win for ourselves *more* freedom.

V. The Problem of Evil.

You will notice that what I have been saying helps towards meeting the problem of evil. There is evil in the world, not because God desires it, but because people often use their free-wills to follow their lower nature. Ninety per cent of the evil in the world, even including the physical ill of sickness, is due to the misuse of the power of choice. A great deal of illness is traceable to drunkenness, unchastity and bad sanitation or ventilation; in other words, to burkings of the laws of health. This does not necessarily mean that a person's ill-health is due to his own fault; it may be due to someone else's fault: or merely to neglect, or to chance contact (infection), to accidents, etc. And of course there also is illness that is not due to anyone's fault.

We see then that the world is not ruled by one will acting alone, viz. God's Will (except ultimately), but by a multitude of human wills also, working with or against each other, and with or against the Will of God, Who made us spiritual beings. This is why history is marred by horrors and injustices, and full of terrible mistakes and heartbreaking tragedies; so that often it seems as if God had abandoned it. Never forget that the possessors of human wills are often the slaves of ignorance, greed, cruelty, lust and other evil passions, and that God will not override their freedom even when they will to do evil. So then,

VI. God does not Force our Co-operation with Him.

Beware then of thinking of sickness and tragedy, whether private or public, as a special "visitation" of God. These things are undoubtedly always opportunities for drawing nearer to God, for offering Him the surrender of our wills, and for learning to understand, and so to sympathise more with, and do more to fight against, the sufferings of others; but they often would seem to be

really contrary to His Will. To think of them as His visitation is quite wrong, and is contrary also to the spirit of Jesus, "Who healed all manner of sickness and disease." God, by His Holy Spirit, "visits" us with graces and virtues; then waits and watches for our response to His leadings. He says virtually, "I made you to be like me": "To-day if ye will hear my voice, harden not your hearts": "My child, give me thy heart." To which our answer should always be a glad "Lord, I will."

PRAYERS

1. The Prayer of the Lesson.

All-ruling and eternal Father, who hast created us to be free and choose the good: we turn again with all our strength to Thee, knowing that our freedom is found only in Thy service. There is no good that we desire by comparison with Thee.

We bless Thee for those daily happenings which, though they seem to be but chance, are part of Thy plan for the education of our souls. We thank Thee that Thou dost inform our minds with this truth; and dost undergird our wills at all times with Thy grace. O may we never choose the evil, or refuse the highest good: but in all things conform our wills, which are our own, to Thine. So shall we grow in the likeness of Jesus Christ, and be led through seasons of time to be partakers of Thine Eternity. Amen.

(Adapted from Dr. Orchard and Dr. Baillie.)

2. Prayer for Steadfastness.

Give me, O Lord, a steadfast heart which no fickleness may sully; give me an unconquered heart which no tribulations can wear out: give me an upright heart which no unworthy purpose may tempt aside.

Help me to go on with all work to which I have set my hand, even when it may have ceased to interest me: make me loyal to all claims on me, unswerving in performing promises, and reliable in all things. Amen.

(Ed: L. H. M. Soulsby.)

3. A Prayer for Others.

O Thou in Whose keeping are the hearts of those whom Thou hast created, shed abroad Thy light upon the world. By the quickening of Thy Holy Spirit quench the pride and anger and greediness which cause man to strive against man, and people

against people. Lead all the nations in the ways of mutual goodwill; and hasten the time when all shall confess Thee for their Saviour and King, and no evil deed shall defile Thy glorious creation: through Jesus Christ, our Lord. Amen.

(Prayers for Dragons.)

4. For those who break God's Laws.

O God: let us remember that Thy justice is stern for those who go on mocking at Thy laws, and breaking them, and turn a deaf ear to Thy Word in their hearts; those poor fools who thus blaspheme against Thy Spirit and whom even Thou canst not deliver from the burden and curse of their sins because they refuse deliverance; until the day comes when they find themselves in the Hell that they have made in this world and shriek for death to let them out.

From that most awful folly: from that most fatal deafness: from that appalling punishment, Good Lord deliver us: and teach us, while there is time, to accept the health and strength and happiness of serving Thee as true men and clean: as we have been shown by Jesus Christ. Amen.

(Unconventional Prayers.)

5. Other Prayers.

(1) Any of the Prayers from Lesson II.

(2) Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to look for any reward save that of knowing that we do Thy Will. Amen.

(St. Ignatius Loyola.)

(3) Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy Will; through Jesus Christ our Lord. Amen.

(Collect for the IXth Sunday after Trinity.)

6. The Class should repeat together:

Whatsoever things are true and just; whatsoever things are pure and lovely; whatsoever things are gentle and generous; honourable; and of good report; let us think upon these things, and with one accord pursue them.

(Adapted from Phil. iv. 8)

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LESSON VIII

IMMORTALITY AND THE LIFE OF PRAYER

I. Bodily Life and Soul-life.

There are two kinds of life, physical and spiritual, the life of the body and the life of the soul.

Physical life, if we have good health, should make us splendid animals, and we all ought to aim at being such; but, this world being imperfect, sickness handicaps many. Spiritual life, however, can be had by almost all. It comes by cultivating the soul and its powers. Another word for it is ETERNAL LIFE, which means a different quality of life from physical life.

Even in cases of bad physical health, it is wonderful, when this discipline is accepted, how the soul can grow under it. Some of the greatest sufferers have had the most beautiful characters. It must be admitted, however, that MENTAL DISEASE presents an acute problem. How can the soul grow when its powers are deranged? One can only suppose that the real self, cut off from its normal ways of expression and development, is nevertheless in God's keeping, and that He provides other means for its proper life and growth. He knows us, even when we do not know Him. The human brain is not, as it were, the player, but the piano, and therefore we need have no real fear for the person himself. The only alternative is to suppose that in cases of insanity the real self is annihilated; but this seems a hard doctrine, and an unnecessary one, for those who feel that in spite of such hard problems we can still believe wholeheartedly in God.

Although in this imperfect world physical and mental disease are sometimes unavoidable, we may take it that it is God's will that we should have the fullness of both kinds of life, physical and eternal; and the word "SALVATION" in the Gospels really means life, health. But Jesus, although He healed sickness when He could, was emphatic that eternal life mattered most and that physical life must, if necessary, be sacrificed to the gaining of it. "Whosoever shall lose his life (physical) for My sake and the Gospel's, the same shall save it," (i.e. unto life eternal: Mark viii. 35). Often men have preferred to be put to death rather than be false

to their inmost selves; even in our time. But in England, to-day, the Christian does not need to sacrifice his physical life so much as to discipline it and make it subject to his soul-life. As Jesus said again, "If thy foot cause thee to stumble, cut it off; it is better for thee to enter into life halt, rather than having thy two feet to be cast into Gehenna (Mark ix. 43: see the note to Section VI of this Lesson.)

II. The Enrichment of Soul-Life.

1. THINKING enriches the soul, but only if we think true thoughts. To think of vain and useless things fritters away the soul. To think of bad or wrong things chokes the soul. True thoughts are of different kinds, but the most important true things, and which concern us all, are the truths of religion. To think on these is to have what Milton called "those thoughts which wander through Eternity". How many are the fundamental truths of religion . . .? Yes, two! Or . . . ? Yes, six. What are they?

2. Now, do we also use the will when we think? Yes, in concentrating. So then WILLING also enriches the soul; but only if we use our wills to choose good and true things. Let us always use our wills as Christ used His, viz. to do God's Will (i.e. our duty).

> Our wills are ours, we know not how;
> Our wills are ours, to make them Thine.
> (Tennyson: *In Memoriam.*)

We have just agreed that when we think we must also will. Now, when we use our wills, do we also think? Yes; or we should not know what we were willing. Observe, then, that the powers of thinking and willing are inseparable. The powers of the soul do not act independently.

3. Now the third power. What is it . . . ? Yes, LOVING. But consider carefully: Do we think when we love? Yes! And do we will when we love? Yes. So, then, THE WHOLE SOUL IS ACTIVE ONLY WHEN WE LOVE. For we do not necessarily love when we think or when we will.

It matters a great deal *what* we love. To love what is bad ruins the soul more than all else: the soul is warped by the love of the bad. We must love what is good and true and beautiful. And when we speak of persons as being good and true and altogether beautiful, we always mean or include their characters. We must not fall merely to a pretty or good-looking face. An altogether

beautiful person is one whose outward beauty shows also a beautiful soul. Now, whose character is best, truest and most beautiful? God's! Therefore the highest act of love is the love of God. And what is it called when we love God and remember His presence? Prayer. So we come to:

III. The Life of Prayer.

1. WE PRAY to God WHEN WE THINK about Him, and when we think over again His thoughts. We discover some of His thoughts by investigating nature and understanding her laws; so that modern science offers the widest avenue of revelation there has been since Jesus Christ. To discover truth of any kind and make it one's own, is not only to think over again God's thoughts, but is also an act of prayer.

Again, we pray to God when we choose His ways and do His deeds. "LABORARE EST ORARE."

We pray to God too when love, pure and disinterested, breathes forth for others from our hearts. As a 14th century Saint (Richard Rolle) said: "IF OUR LOVE BE PURE AND PERFECT, WHATSOEVER OUR HEART LOVE *IT* IS GOD."

2. But these three kinds of prayer need to be brought to a point by spending definite times in God's presence and turning the powers of the soul directly to Him. It is only when we pray in this sense that the soul begins to quicken into fullest life, eternal life.

Prayer is the soul's sincere desire,
  Uttered or unexpressed;
The motion of a hidden fire
  That trembles in the breast.

Prayer is the burden of a sigh,
  The falling of a tear,
The upward glancing of an eye
  When none but God is near.

Prayer is the simplest form of speech
  That infant lips can try;
Prayer the sublimest strains that reach
  The Majesty on high.

Prayer is the contrite sinner's voice
  Returning from his ways,
While angels in their songs rejoice,
  And cry, 'Behold, he prays!'

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death:
He enters heaven with prayer.

O Thou by whom we come to God
The Life, the Truth, the Way,
The path of prayer Thyself hast trod:
Lord, teach us how to pray.
(Scottish Psalter, A.D. 1635.)

After reading the last line, the teacher might well say, "Let *us* pray". Then the prayer-time for the period may be entered into, instead of before or after the lesson; and on no account should a directed silence be omitted. (See Preparatory Section II). It is particularly important to secure an atmosphere of real devotion —of timelessness and upliftedness—during this lesson in order to bring home to the pupils a sense of what "eternal life in the midst of time" really is. The Acts of Faith, Hope and Love may be said by all, and the class be guided by the teacher through a sevenfold exercise of prayer (with the aid of the Prayer-card, if desired.)

IV. Eternal Life and Heaven.

If you pray truly in prayer-times, and think true thoughts and choose good actions at other times, you will find a peculiar kind of peace and stillness and happiness stealing upon your soul, "the peace of God that passeth all understanding". You will have the happiness of knowing that your soul has come HOME; that you are pursuing the end for which you were created. You will be living among the great values (What are they . . . ? See Lesson I, Section II) and sharing the life of GOD HIMSELF.

And this kind of life and atmosphere in the soul we call eternal life, immortal life. Another name which is used in connection with it is . . . ? Yes, Heaven! Heaven is where God is. The teacher may here tell the following story. A little girl lived with a grandfather who tried to bring her up an atheist. One night he placed over her bed a card on which he had printed, "God is nowhere". But the child, spelling out the sentence letter by letter, arrived at the solution, "God is now here".

Yes, Heaven begins here; but it is continued hereafter. The death of the body cannot destroy the life of the soul.

V. The Hereafter.

The soul after death is in the nearer presence of God. There is, we believe, less to distract it from God than there is in this life.

Will the soul in the Hereafter be clothed with a shape? We cannot say. Possibly it will; but what should it have a shape for, except to be seen? And souls cannot be imagined as having eyes that see, or as possessing other organs either. Certainly we are assured that they will know one another; but we cannot define the exact way and means. No doubt they will know one another *directly* by means of the powers of the soul. And we believe that they will live together in a great and joyous fellowship, with Christ as their bond and centre. But we must also suppose that there will be different levels of development in the Hereafter, and that the training of the soul will still go on. (Cf. "In my Father's house are many *dwelling-places*." John xiv. 2.)

Note. The teacher should make it clear that the picture of Heaven in "The Revelation" is oriental imagery, not true description.

VI. Hell.

Hell is wherever God is shut out. God is everywhere, but a soul can refuse relationship with Him. The soul can be in Hell in this life if it is shutting God out, and so not fulfilling the law of its being. In this condition it is, as it were, shrinking, and after death it will be torn with misery, and dispossessed of the conditions of the only (earthly) enjoyments it knew. If it turns, it will grow again and find peace. But what if it persists in refusing its true good? If such wilfulness is possible, we can only think that the soul will find that its opportunities, unused, are finally gone. Remorse will be in vain; the soul will be watching results beyond recall; and finally it will cease to exist, will be annihilated.

Note. It used to be thought that perverse and wicked souls would burn for ever in a fiery hell, but this again is misuse of oriental imagery. The Gehenna of the New Testament was a valley outside Jerusalem, where the fire was continuous, but the substances—rubbish, etc.—cast into it were of course destroyed. Nor could a soul feel fire in the ordinary sense of the term. But fire is a magnificent image for the cleansing and searching power of God. Like material ideas of Heaven, those of Hell also are to be traced to the Jewish literature called Apocalyptic.

VII. The Vale of Soul-Making.

This world is the "vale of soul-making" (Keats); and the Bible teaching is that in it our final state is normally settled. It may

be presumed that after death the soul will proceed on the main lines that it has laid down for itself here, and this is a salutary thought. Nevertheless, so long as it possesses the power of choice it must always be able to change its direction. But should a perverse soul be converted only after death, the path of its retracement will presumably be correspondingly painful. We must acquire the habit of prayer (in the fullest sense of the word) now. Those who do so are indeed blessed; and those are most blessed who fix their habits in the spiritual life while they are young.

PRAYERS

In addition to the prayer-time in the middle of the lesson, the following are suggested as suitable to close with.

1. THE PRAYERS OF THE LESSON.

(1) Lord God, our Life, by Whom and in Whom all things live; Thou commandest us to seek Thee, and art ready to be found; Thou biddest us knock, and openest when we do. To know Thee is life, to serve Thee is freedom, to enjoy Thee is a kingdom, to praise Thee is the happiness of the soul. Grant us no other thought than to invoke these blessings; convince us utterly that it would not profit us to gain the whole world and lose our souls; cleanse us, enlarge us, teach us what Thou wouldst be to us, abide with us, reign in us, O Father Eternal; through Jesus Christ our Lord. Amen.

(Adapted from St. Augustine.)

(2) Father, give us life to-day, life strong and triumphant, life full, free and eternal. Give us the fullness of physical life in these swift-perishing habitations of Thy Spirit. Give us the fullness of mental life in these poor minds whereby we strive to think Thy thoughts again. Give us the fullness of spiritual life, the glory of the knowledge of Thine own indwelling, whereby in space and time we may live the Eternal Life which is Thyself. Amen.

(Adapted from Prayers for an Indian College).

2. "IN KNOWLEDGE OF WHOM STANDETH OUR ETERNAL LIFE."

Help us, O God, to get to know Thee better: every day: every week: every year, of our lives. If we seek Thee always in our hearts, till we find that we can do nothing good without Thee, till we miss Thee if we are doing something in which Thou hast no share, so that the doing of it has no sense, then we shall have learned to know Thee; then real life will be ours.

We have been taught to say, "In knowledge of Thee standeth our Eternal Life". And this, dear Lord, we repeat in our own words: "To have learnt to know Thee is to live real lives." This we believe, and for this we pray; through the Master Who revealed this Way of Life to us, Jesus Christ. Amen.

(Adapted from Unconventional Prayers.)

3. To Live through Things Temporal, losing not the Things Eternal.

Help us to believe in that which endureth, while we experience that which passeth away; and to rejoice in the daily renewal of the Life which shall have no end; through Jesus Christ our Lord. Amen.

4. A Prayer for the Afflicted, the Deranged and the Dying.

O Thou Who art afflicted in the afflictions of Thy people, we remember every soul in sickness, weariness and trial; praying that they may be strengthened and refreshed by Thee;

O Thou Who knowest us even when we know not Thee, we remember every bound and darkened soul; praying that they may have conscious communion and life with Thee;

O Thou Who abidest when all else changes, we commend into Thy Hands every soul now at the point of dying; praying that they may pass trustfully, fearlessly, and, if it be Thy Will, painlessly;

And unto Thee, the Crown of all living and all dying, be glory and praise for evermore. Amen.

5. For Those who make their own Hell.

See page 91, Prayer No. 4.

6. For those who have passed through the Gate of Death.

O Father of all, we pray to Thee for those whom we love but whom we see no longer. May they ever be learning more of Thy love: may Thy Light shine upon them; may they be enfolded in Thy peace and filled with Thy joy. We pray for all who have passed through the grave and gate of death. Do Thou, in Thy loving Wisdom and almighty Power, work in them the good purposes of Thy perfect Will: through Jesus Christ, our Lord. Amen.

(Bishop Lucius Smith, D.D.; revised by H. D. A. Major, D.D.)

7. The Communion of Saints.

(*a*) See page 122, Prayer 3.

(*b*) Help us to catch some trace, O Lord, of the Spirit of Thy Saints, and learn that the Joy of Giving is the real Joy of Living:

for to live we must love; and love must give with both hands. The love of Christ constraineth us. Amen.

(Adapted from Unconventional Prayers.)

8. ALL SHOULD REPEAT TOGETHER:

We believe in the Communion of Saints:
the Forgiveness of Sins:
and Life in Thee which shall have no end. Amen.

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LESSON IX

SUMMARY OF PART I

I. Confirmation in the Christian Faith.

We have now considered the essentials of Christian Faith and the reasons for holding them.

Why have we done so? Because Confirmation is meant to confirm you in the Faith, and you cannot be confirmed in the Faith unless you know what it is and why you believe it, and are able to tell others also. We must all be evangelists, even aggressive evangelists, in days when it is common to hear the Christian Faith attacked both in school and at work. Christians cut a poor figure if they cannot give a reason for the faith that is in them. When however you enter into argument, be sure not to confuse essentials and non-essentials, primary beliefs and secondary beliefs; but stick to the things that really matter, and of these we have seen that there are only six. These should be summed up in a Creed or statement of belief. (CREDO = "I believe.")

II. The Creeds.

1. In the first centuries of the Christian era many creeds—between two and three hundred—were in use at one time. But three only of these have survived in general use:

(*a*) The Apostles' Creed
(*b*) The Nicene Creed
(*c*) The Athanasian Creed

(*a*) It used to be thought that this was composed by the Apostles, each one contributing a clause. But a study of history reveals that this Creed was only composed step by step, with reference to points that came up for discussion and in controversy. The earliest form of Christian Creed was probably, "Jesus is the Messiah" (cf. Mark viii. 29). Among non-Jews, who did not understand the word Messiah, there probably soon came into use the Baptismal Creed contained in the marginal note of the Revised Version to Acts viii. 36: "I believe that Jesus is the Son

of God." A little later, the basis of the present Apostles' Creed was inserted into the Gospel called "St. Matthew" (xxviii. 19): "Baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost." As late as the 8th century A.D. a clause was added to this so-called Apostles' (i.e. the Roman) Creed: viz. "He descended into hell."

(*b*) This is the most important of the ancient Creeds, though it is not, as we should expect it to be, the Creed drawn up by the world-council of bishops at Nicea in 325. That original Creed ran as follows:

We believe
In one God the Father Almighty, Maker of all things both visible and invisible:
And in one Lord, Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is of the substance of the Father;
God of God, Light of Light, Very God of Very God, begotten, not made, of one substance with the Father, by whom all things were made, both those in heaven and those on earth:
Who for us men and our salvation came down and was incarnate, was made Man, Suffered,
And rose the third day, Ascended into heaven,
Is coming to judge the quick and dead.
And in the Holy Ghost.

If you compare the above with the Creed in the Communion Service, you will see that it differs in various ways and is more acceptable to-day in the light of modern knowledge.

(*c*) Like the other two, this is not correctly named. It was not drawn up by St. Athanasius, but is a summary of his teachings made at least two generations after his death. Part of it is a summary of St. Augustine's teaching. It is a statement of Christian belief in terms of the philosophy then current, but it is marred by curses and anathemas; and the philosophy current in those days is apt to be gravely misunderstood by people to-day.

2. A CREED FOR TO-DAY. Each of these Creeds was splendid for its own day. But new Creeds are required now to express the Christian Faith in our own thought and language. The following is one which sums up the lessons so far given in this book; one

which brings together the separate affirmations which I have taught you. Now write it down in full, learn it by heart, and urge others to use it.

We believe in Thee, O God: the Father all-ruling, Creator of all things visible and invisible.
Thou art God eternal: heaven and earth are full of the Majesty of Thy Glory.

We believe in Jesus Christ, Thy unique Son: the true Light that lighteth every man; the express Image of Thy Goodness;
Who, for us men and for our salvation, lived in this world and died upon the Cross: yet behold! He is alive for evermore, our Lord and Judge.

We believe in the Holy Spirit, Giver of life and grace: Who sheweth us Thy way of freedom, truth and love.

We believe in the Catholic Church, Christ's Fellowship in earth and heaven: the Communion of Saints, the Forgiveness of Sins, and Life in Thee which shall have no end. Amen.

PRAYERS

1. To make an affirmation of faith is an important element in our prayer-time, and this we have done week by week. Now let us read this Creed through once or twice quietly to make sure we are gripping it. Then let us all stand and repeat it firmly.

2. The verses by Hartley Coleridge and Lord Tennyson on pages 40 f should also be read aloud by the class.

3. The following is an alternative confession of faith, compiled from verses of Scripture:

We believe:
God is Spirit: and they that worship Him must worship Him in spirit and in truth;
God is Light: and if we walk in the light, as He is in the light, we have fellowship one with another;
God is Love: and every one that loveth is born of God and knoweth God;
Jesus is the Son of God: and God hath given to us eternal life, and this life is in His Son;

We are children of God: and He hath given us of His Spirit;
If we confess our sins: He is faithful and just to forgive us our sins;
The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever. Amen.

Note. Music for No. 3 is to be found in *Songs of Praise*, No. 433 (better transposed to the key of G♭); and the same chant suits admirably the other confession of faith. The pupils like singing them, and it is important to teach them, for already they are being used in Church Services. The custom might be extended.

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PART II

Confirmation as a Rite through which full Membership in the Church Visible is given

Thirteen Lessons on the Christian Church and the Christian Life

LESSON X

THE CHRISTIAN CHURCH AND THE CHURCH OF ENGLAND

I. Introduction.

The first part of this Course has dealt with the beliefs of a Christian. We must now see what is the outcome and expression of Christian Faith.

Its first expression is in worship. Worship is the direct expression of awe-struck awareness of God, and of intimate devotion to the Person of Jesus. But the worshipper comes before God not only as an individual, but as the member of a family, and worship therefore requires corporate as well as private expression. It stands for "the total orientation of life towards God" (Evelyn Underhill). Moreover, corporate (like private) worship takes on definite forms and patterns, and the corporate ones make use of dramatic action and of the beauty perceived by ear, eye and heart. In this way has grown what is called the "cultus" of the Church; and, apart from sharing the riches of this, the individual life of prayer cannot, in most Christians, long maintain itself.

We turn therefore to consider what is the body of Christians that has this corporate worship; what we mean by the Church; what is the pattern and what the significance of its various Services; and, later, what are the consequences, for practical life also, of Christian Faith.

II. What is the Church?

1. The word "Church" derives from a Greek word (κυριακός) which means "belonging to the Lord". This Greek adjective is used in the Bible in speaking of "the Lord's Supper" and "The Lord's Day" (cf. 1 Cor. xi. 20; Rev. i. 10). Thus, those people who belong to the Lord constitute the true Church. The name "Church" does not occur in the Bible, and where it appears in the English Versions it is being used to translate Hebrew and Greek words which really mean "congregation": Qahal (Heb.); Ecclesia (Gk.).

The true idea of the Church then is that of the Lord's People, a living society of Christians, a fellowship of those inspired by,

and nourished in, the faith of Jesus Christ. The Church is essentially A LIVING ORGANISM, growing out of and extending Christ's Spirit; it is NOT AN ORGANIZATION WHICH JESUS FOUNDED and organized in a particular way, although the word Church is often wrongly used in this sense. The Church has an organized or institutional side; but Jesus gave no instructions with regard to that. The type of it is therefore flexible; it has changed, and it can change again, to meet the needs of new times and places.

2. In using the word "Church" it is therefore necessary for the teacher to define carefully, and to distinguish between, these two senses in which it is now used. Failure to distinguish between them is one of the root causes of religious differences, and leads equally to disparagement of the Institution by some and to its deification by others.

III. The Church Invisible and the Church Visible.

1. When we mean to use the word Church in its larger and more vital sense, i.e. to include *all* who acknowledge the rule of God in Christ, it is best to speak of THE CHURCH INVISIBLE. This is the Fellowship of the Lord's People of all times and places, dead as well as living. In the splendid words of the Anglican Communion Service it is "the blessed company of all faithful people". It represents the fulfilment of the ancient prophecy of Jeremiah, repeated in the Epistle to the Hebrews: "This is the Covenant that I will make (with my people): I will put my law into their minds and in their hearts will I write it". Like an island rising from the sea, this Spiritual Society first rose above the level of all other societies in the persons of Jesus and His Disciples; and because it continues Christ's own life, and is distinguished by a spirit, purpose and tradition of its own, derived from Him, it is often called "THE BODY OF CHRIST". Thus, it is much more than a merely voluntary association; it is an organism with an existence and a life of its own. The Church in this sense is bigger than any one institution, and has no organization.

The teacher should connect the Church Invisible with "the Kingdom of God" of the New Testament. "Kingdom of God" implies the rule of God, and the Invisible Church is that spiritual society in which God's rule through Christ is accepted. But only when the Church includes all men can it be the realized ideal of the Kingdom itself.

2. The Church of the Spirit includes two subdivisions: THE CHURCH MILITANT, i.e. the Church on earth at war with sin; and

THE CHURCH TRIUMPHANT, i.e. the Church in Heaven which cannot be assailed and is in blessedness.

IV. The Church Visible.

1. But the Church Invisible, or Church of the Spirit, whose only rule is loyalty to the mind of Christ, is a spiritual society whose membership is fully known to God alone, since no man can know and judge the inmost hearts of his neighbours. The question therefore arises, How, then, can it act? And how does one become a member of it? Plainly there must also be a Visible Church, or Churches, organised to bear witness to Christ's Person and Teaching and to bring His Will to bear on all aspects of human life; and membership in such societies must be the ordinary means to membership in the Church Invisible.

But these Churches differ concerning the way in which the main purpose of their existence is to be attained. They have adopted DIFFERENT METHODS OF ORGANIZATION, GOVERNMENT AND WORSHIP; and they think in different languages and along different lines, according to the race, temperament and upbringing of their members. It is for these reasons that there have arisen the Roman Catholic, the Eastern Orthodox, the Anglican, Presbyterian, Baptist, Methodist, etc., Churches; Churches which are visible institutions.

THESE INSTITUTIONAL CHURCHES EXIST TO SERVE AND PROPAGATE THE CHURCH OF THE SPIRIT. It acts through them, just as our own invisible souls have limbs, in this life, which both work for the soul and also help to build it up by doing actions which, as it were, strengthen and feed it. But sometimes the soul is not served by the body, and likewise the Church of the Spirit is sometimes not served by an institutional church. The latter may put its own claims first; e.g. if it insists that its own particular rules and ceremonies are the only ones which can be tolerated; if it sets limits which were not set by Christ, and insists that right belief is more than discipleship and right organization more than fellowship with the Saints. An institutional Church may even go so far as to claim that it *is* the Church of the Spirit. The institutional elements, we say, tend to be regarded by churchmen not as means, but as ends. But the life of the Spirit cannot be so confined and crushed, and soon it bursts forth again in the persons of prophets and reformers who restore the institution to its proper mission.

2. Each of these Institutional Churches has necessarily its own places of worship, or Church buildings. Hence there has come to be yet another meaning to the word Church, i.e. THE LORD'S HOUSE, a

building consecrated to worship: and "Church" has been used in England in this sense since King Alfred's time.

V. An Outline of Church History.

At first there was only the small company of Jesus and His Disciples in Galilee: then the larger company of the Disciples in Jerusalem, knit together and to Jesus by faith in Him, by His Teaching, and by His Risen Presence with them. But persecution scattered the band from Jerusalem, and soon, through the missionary zeal of individuals there were many groups of Christians in the ancient world: small societies which organized themselves into self-governing, independent institutions. They were not all equally venerated, and the Churches of Jerusalem, Antioch, Rome and Alexandria (in that order of importance) predominated very early. Then the chief Churches of a district gradually drew others under their control. By the 4th century A.D. there were only two great Churches on the Continent, the WESTERN CHURCH (Roman) and the EASTERN CHURCH (Greek); all others regarded themselves as belonging to one of these. Next, owing to world-events of a political nature, the Greek Church began to decline in importance and the Roman Church became chief. For a time the English Churches threw in their lot with the Roman Church (see p. 114) because the Roman Church was the most powerful and civilized. Resistance to Roman overlordship has however been a marked feature of the English Church. For example, we find William the Conqueror writing to Pope Gregory VII: "My predecessors, the kings of the English, never did homage to the Pope, and therefore neither will I."[1] And when the Roman Church became superstitious and corrupt, reformers arose and the English people withdrew their allegiance from it, reforming their own Church in accordance with the mind and teaching of Christ as this revealed itself to them from the Scriptures. Likewise the German and Scandinavian Churches. This was the 16th century movement called THE REFORMATION. The Roman Catholic assertion that the Church of England only came into existence at the Reformation is thus seen to be false. (See Lesson XI).

Later, certain groups within the Church of England organized themselves to meet their own particular needs and scruples with regard to organization, doctrine, and worship, and in this way the Congregationalist (1568), Baptist (1633), Quaker (1646), Unitarian (1778) and Methodist (1795) Churches came into existence. Some

[1] Gee and Hardy. *Documents Illustrative of English Church History*, pp. 56 f.

people maintain that these "NON-CONFORMISTS" are outside he National Church, but historically it is more correct to think f them as non-conforming members of the Church of England; nd they have done great service to the nation in keeping before it he duties of the individual conscience and judgement. In the past, ion-conformists were often glad to come to Holy Communion in heir Parish Churches, a practice which is being revived to-day in esponse to God's call for a more united visible Church.

In the movement for CHRISTIAN UNITY the Church of England rovides the point of contact, the rallying ground, for all other hurches; because it is in the mainstream of development of the hurch Visible; because by its antiquity it has links with other ncient Churches; and because it is by character and constitution he most comprehensive Church.

VI. Drawbacks to Membership in an Institutional Church.

1. The Institutional Churches are evolving societies and are not erfect; none has infallibility. Therefore there will always be ifferences of opinion and disputes, especially about making changes, n a Church. There will be individual CHRISTIANS WHO ARE AHEAD f the Churches' official utterances and attitude, and these will end to be persecuted. But this is inevitable, lest changes should e made too rapidly and without due thought.

2. An Institutional Church is, in a sense, part of the accepted ramework of human society. People may be "brought up to it" r they may join it in a purely formal membership. Thus they nay show a marked division between what they profess as Christians nd what they actually think and do. And in some degree this nust be true of most Church members, since we all have our human eaknesses and none of us understands all the implications of hristianity. This HUMAN ELEMENT IN THE CHURCH calls for much atience and forbearance on the part of its individual members. ometimes we hear the Churches reproached for the littleness of, nd even the bickering between, their members, but individual eaknesses and differences are bound to be accentuated wherever eople make the experiment of living together. All societies show hese weaknesses, and considering the scale on which the experiment s made in the Churches, their failures are not conspicuous. What nakes the failures, however, more grievous here than elsewhere is hat the essential virtue of the true Christian is love.

3. It is a great reproach that the Institutional Churches are nost of them NOT IN FELLOWSHIP WITH EACH OTHER. This is due

largely (as was said earlier) to the fact that they each identify themselves with, and claim the prerogatives of, the Church of the Spirit. The latter may rightly be regarded as divine, being the fellowship of all true Christians; but of the Visible Churches—although they are necessary institutions—none completely embodies the divine ideal, all being marred by the weaknesses of their individual members as well as by CORPORATE SINS of exclusiveness persecution and obscurantism. But it is part of a Christian's duty to help his Church to embody more perfectly the divine ideal of which it should be the sacrament; and in the present age a crying need is to bring the different Churches into closer fellowship.

We shall return to these matters in Lesson XXI.

VII. The Rightfulness of Membership in the Church of England.

In spite of their imperfections, Churches are then necessary and also rightful, institutions. But more: they treasure and hand on the body of traditional forms of worship and distinctive forms of saintliness built up through many centuries, thus cradling the souls of individual members in the family of Christian disciples. It is therefore required of a Christian that he be a loyal member of his Church. Those who are presenting themselves for Confirmation in the Church of England (or are being taught in schools of its foundation) should therefore know what are that Church's claims on their allegiance.

1. First, IT STANDS UPON the twin pillars of DISCIPLESHIP TO CHRIST AND SOUND LEARNING. The Church of England is a Church primarily in the sense of being a Christian fellowship. By its constitution it puts discipleship to Christ first, and theological opinion second; so that people with different points of view about Church doctrine and Church practice can live together in it. It cannot rightly exclude those who do not exclude themselves, except those whose practice is a scandalous denial of their Christian profession. And along with this freedom goes the Church of England's willingness to follow the truth wherever it leads, unafraid that it can lead us away from God, since God is Truth and He has endowed us with reason and conscience as vehicles of His revelation. The task of following Truth continues with the advance of learning. Note that there has been no opposition to new truth within the Church of England, but so far, in the long run, Truth has gained the victory from within our Church and new knowledge has thereby been blessed.

2. Secondly, the Church of England EXPRESSES RELIGION IN A LARGE, but not an excessively large, WAY. The Church of Rome

has made itself a super-state, maintaining itself by a false pretension to have been founded directly by Christ, and often by political diplomacy and intrigue. Its existence witnesses to the need for some kind of internationalism; and the great contribution which it has accepted from the pagan world witnesses to the universal instinct for God that was in all religions from the first. But its distinctive emphasis on organisation and rites and its exclusiveness remove it far from the teaching of Christ. Small Churches and Sects, on the other hand, have their functions to perform in maintaining the duty of individual conscience to assert itself in action. But a man is helped most, and made most secure, both from extravagant claims upon his conscience and from idiosyncrasies of thought and activity, by membership in a Christian Church which is co-terminous with his nation or governmental unit. The principle of internationalism—the federation of the world—is contributed to by the Church of England in the only sound way, viz. through the federation of self-governing Churches which have sprung from it and now exist throughout the world under the name of THE ANGLICAN COMMUNION.

3. Thirdly, the Church of England is A HISTORIC CHURCH, a witness to, and BOUND UP WITH, OUR GROWING NATIONAL LIFE. A famous African scholar, Tertullian, and a famous Egyptian one, Origen, both writing about A.D. 200, spoke of CHRISTIANITY as ALREADY ESTABLISHED IN BRITAIN; and British bishops were in the full swim of ecclesiastical affairs at the Council of Arles in A.D. 314, and afterwards. This early Christianity had probably spread to Britain from Gaul. In the 5th and 6th centuries it was stamped out or driven into the remote west by the invading Saxons and Angles. Possibly it spread to IRELAND from the Irish Colonies in Cornwall and Wales. The monastery of Whithorn, in South-West Scotland, had trained clergy for Ireland from about A.D. 400: St. Patrick was a Briton. At any rate, by the 6th century A.D., Ireland was the chief centre of Christianity in the British Isles. This Irish Christianity was not dependent on the Church of Rome, and it was cut off from communication with the civilized world by the barbarization of Britain. It was of a monastic type, and was imbued with a deep love of poverty and of the poor. ST. COLUMBA left Ireland in A.D. 561 and founded a stronghold of Christianity at Iona, an island near the west coast of Scotland, whence monks came to the north of England. Thus began the evangelization of our *English* ancestors by men of Celtic race. While Ireland was spreading the Gospel from the north, MISSIONARIES

FROM ROME under a monk named Augustine came to Kent about A.D. 579 and converted the Saxon King Ethelbert. Other Saxon kings were also converted. Then, in A.D. 664, KING OSWY of Northumbria, the most important representative of our Celtic Christianity, called a kind of National Synod at Whitby to discuss the difficulties arising from the conflicting observances of the two Christian communities. There it was decided to follow the Roman and not the Celtic usages. Thus were English Society and English Christianity consolidated at one and the same time, and also, as we have seen already, DRAWN INTO TOUCH WITH EUROPEAN CULTURE. And subsequently it was the Roman system which, by its unifying strength and by the relative peace which it maintained, indirectly fostered the racial spirit of the English and helped them to mature into consciousness of nationhood. At the Reformation, while the bond with Rome was being broken, it was still Churchmen—like Colet, More and Erasmus—who united the national spirit of freedom with the spirit of truth, this being quickened within them by their studies of the Scriptures and the Classics. From this combination of religious and classical learning with national consciousness the Elizabethan era resulted. Alike THROUGHOUT the periods of subordination to Rome, of the violent national upheaval involved by the Norman Conquest, and the long series of changes of the Reformation, THE CHURCH OF ENGLAND PRESERVED ITS IDENTITY. It was the same historic Church throughout.

Further, by its long continued existence and witness to the Christian ideal, the Church of England has played a great part in FORMING THE ENGLISH IDEAL OF CHARACTER, that of (in Bishop Creighton's words) "a serious-minded, resolute, independent man, loving justice, making for righteousness, strong in the fear of God".

So we might continue to enlarge on England's debt to her historic Church, describing, for example, the growth of English education and of England's leadership among the nations in the abolition, inspired by Christianity, of the negro-slave trade. (See also Lesson XX.)

4. OTHER POINTS to note are that the national institutions of this Realm are linked officially with the Church, e.g. the Coronation of the King of England is performed with religious rites; PARLIAMENTARY SESSIONS begin with prayer; and likewise the ASSIZES. Thus the nation is more than nominally Christian, and English justice owes much to our union of CHURCH AND STATE. The recognition of the Church by the State, and the increased power of the Church for good which results, is further seen in the OFFICIAL

TATUS accorded to the English clergy; e.g. the Archbishops of Canterbury and York rank next to the Royal Family.

Again, all the chief events of our life,—our birth, maturity, marriage and death—are taken up into, and blessed by, the Church's system. And the people, from the poorest to the King, have found in their Church buildings spiritual homes of which they are proud, buildings of beauty which bear records of the whole history of this land. The aristocracy value their ancestral homes and castles, and the influence of a long tradition in a great house bestows breeding, proper pride and good manners. In the same way all Christians, even the simplest, possess their Parish Church as their castle; and where families have loved it and lived round it for generations they are found to be more refined and better bred. The ORDERLINESS AND SIMPLE BEAUTY of the traditional English Church Services, the STATELY AND DIRECT LANGUAGE of the Book of Common Prayer, carry into the habits of our church-going people a grace of life too often menaced by the rush of modern ways.

Note. The teacher can here expatiate on the history of his parish and its church; and an opportunity is provided for producing the Church Registers. Or this can be done at the next lesson, which should be given in church.

PRAYERS

THE PRAYER OF THE LESSON ON THE HOLY SPIRIT.

(P. 78.)

A PRAYER FOR THE CHURCH UNIVERSAL.

O God, make us worthy, we pray Thee, of membership in the Church of the Spirit, the Body of Christ, the Fellowship of all truly Christian souls. We pray for the increase of it; that all nations may be gathered into it. We pray also for the Visible Churches which are the outposts of its Faith and Hope and Love. In them may men rely for inspiration and for leadership. Save them from self-interest, limitation and disunion, and from all that hinders their service of Thy heavenly Kingdom; through Jesus Christ our Lord. Amen.

A PRAYER FOR THE CHURCH OF ENGLAND.

O God, the Source of all good gifts, we praise Thy holy Name for the rich inheritance which is ours in the Church of our Fathers,

the Church of England. May Thy continued blessing rest upon and upon its work for Thee. Fill it with all truth, in all truth wit all peace. Where it is corrupt, purify it; where it is in error, dire it; where it is divided, unite it; where anything is amiss, reform i where it is right, strengthen and confirm it: that it may go forwa in Thy Name to claim new opportunities of influence and servic Give to the Bishops and Clergy wisdom, holiness, and an unweari zeal for souls; and make us in all things loyal and dutiful membe of it: through Jesus Christ our Lord. Amen.

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LESSON XI

CHURCH CEREMONIES AND OBSERVANCES

. Signs and Symbols.

We have learnt that where there is an ancient Parish Church eloved of the people, these become more cultured. The roots of ulture strike deep into the past, and the standards of Christian ving are presented to both memory and imagination by the un-easing witness of the church-building and the churchyard, with s names and often its ancient yew-trees. The sacred services epeated week by week within the Church's walls teach by personal xperience the value of signs and symbols. Through the use of utward signs the people learn to share in invisible, spiritual things, nd so are remade from within. So now let us study the use of utward signs and "forms" as helping us to draw nearer to God.

1. The CHURCH BUILDING itself is an outward sign. In this orld, where all is changing, where time sweeps on, and one thing s followed by another in swift succession, we need something to emind us of One Who never changes, to Whom, whatever and hoever else fails, we can always go and find that He never fails. church, especially one set on a hill (the teacher should read hapter II of Carlyle's *French Revolution*), does this. Note for xample ITS SHAPE,—often like a cross: while its TOWER stands four-quare, or its SPIRE points to heaven.

Note. Since this lesson is being given in church, the opportunity may here be taken to explain the significance of all the Church Furniture and Ornaments: the *Font*, where we are received into God's Family; the *Holy Table*, where our souls are nourished; the *Cross*, which proclaims our redemption; the *Lectern*, which lifts the Bible up before us; the *Pulpit*, where the Bible's words of life are enlarged; the *Kneeling-Desks and Pews*, which remind us that man must always bow his body and soul before God; the *Organ*, whose music lifts up praise; the *Registers*, linking our lives to the Church and us to one another there.

The older too the stones of the Church, the more we can think f the thousands whom it has helped before us and what it has

meant to them; of the vows they made there; of the joys they consecrated there; of the sorrows that were healed there. Strong is he who has a Church.

2. Next should be stressed the IMPORTANCE OF OURSELVES PERFORMING THE OUTWARD ACTIONS OF RELIGION. When we pray we should kneel, not half kneel or sit forward. If we think too much of the crease in our trousers, or of the hardness of the floor, or of dirtying our dress, our soul does not go with our prayer. It only goes half-way, as our bodies are doing; and our religion is only skin deep. Always kneel, unless there is a special reason for sitting or standing; and then do these, likewise, properly. Sitting is sometimes suitable for meditation; likewise standing (the early Christians raised their arms also) for aspiration and praise. Similarly, clasp the hands, close the eyes and bow the head for the appropriate prayers. Remember, too, to bow the head at the name of Jesus as a token of reverence.

3. Notice that all these SYMBOLIC ACTIONS ARE NATURAL TO MAN because our bodies and our souls are closely knit together. The attitude of the body should always match the attitude of the soul. The body should be a perfect instrument of the soul. Further, the bodily action affects the soul. The soul prays better if the body goes with it: it is distracted by performing an outward action or maintaining an outward position that really expresses a different frame of mind.

4. Thus, devotional acts and SYMBOLS SHOULD CORRESPOND TO THE INWARD THING SIGNIFIED. There is a natural and inevitable symbolism (although sometimes we have to construct artificial symbols as, e.g. when the early Christians used the sign of a fish because the letters of the word in Greek—Ἰχθύς—stood, as initials for Jesus, Christ, God, Son, Saviour, and because this was unintelligible to their enemies). We should all, for example, feel it ridiculous to express a prayerful mind by standing on our heads. But symbols should be used with dignity and restraint, e.g. making the sign of the Cross. (The teacher should explain the significance of this, if desired.) The best symbols are those which mankind has used for long and which, having endured, are hallowed and enriched by associations,—which also makes them more potent in their effect upon us. Some Churches and persons use so many ceremonies and symbols that these cease to mean anything and become merely "fusses".

I. The Observance of Special Days.

1. Under this heading we may consider the so-called RED LETTER days of the Church, the days set apart for special observance. They are of three main kinds:

(*a*) those which commemorate some event of our Lord's life.
(*b*) those whose significance is purely doctrinal, e.g. Trinity and Advent Sundays.
(*c*) those which are Saints' Days proper; e.g. festivals of Apostles and Evangelists; although these last are sometimes set apart merely to commemorate the existence of some members of the Apostolic band, their history and even their proper names not always being known.

There is also a fourth kind of Holy Day, called BLACK LETTER days because their names are printed simply, like other words. These are usually the anniversaries of great Christians, which we can observe out of the fullness of our knowledge of what they have done for mankind, e.g. St. Augustine, St. Francis, St. Catherine of Genoa, etc., of all of whom we have reliable biographies. We should also add the names of others, not at present in the Calendar. (The teacher should here show the pupils the Church Calendar printed at the beginning of the Prayer Book.)

2. The observance of those Holy Days whose meaning is not doctrinal teaches us that Christianity does not consist only in coming to Church and believing a Creed, but in trying to follow in the "APOSTOLIC SUCCESSION", i.e. in the footsteps of the true Christians on whose witness the Church is really built. The real apostolic succession is the continuance of apostolic discipleship.

3. The observance of special days also reminds us that every day should not be thought of as the same, that VARIETY IS A PROPER PART OF LIFE. Further, the observance of the Church's Seasons is a useful discipline, helping us to rise above our own moods by entering with our fellow-Christians into the thoughts and emotions appropriate to special times.

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PRAYERS

1. The Prayer of the Lesson.

O heavenly Father, we thank Thee that Thou hast made this world an outer court of heaven, and that things therein are each to other like. Open our eyes to see that the things Thou hast created only dimly veil Thy presence; and grant that we may use the outward signs and symbols of Thy Church as those who grasp their heavenly meaning. So shall this world become a home to us, and our souls stand firm amidst all changing times: through Him Who is the perfect likeness of Thy love, our Saviour, Jesus Christ. Amen

2. A Prayer for those who use an Ancient Parish Church.

We thank Thee, Lord, for the ancient church in which we worship. We thank Thee for the memories of our race that it enshrines, for the echoings of psalm and prayer that come to us down many generations; for the monuments that witness to labours done and to undying hope in Thee. We thank Thee for the symbols of our Faith, which link us with our Christian brethren throughout the world. And as we thank Thee, we gather as a family to worship Thee: and we implore Thee, through our communion with Thee here, to fit us better for Thy service. Nourish our souls with meditation on Thy Word, and our spirits with the grace of Thy Sacraments. And grant that we may never leave this House without new vision gained, and new resolve made for Thy glory: through Jesus Christ, our Lord. Amen.

3. For the Communion of Saints.

O God, the strength of those who suffer and the reward of them that triumph, we rejoice in the Communion of Saints. We remember all who have faithfully lived; all who have peacefully passed on into the Unseen (especially those most dear to us). May we have the assurance of their continued fellowship in Thee, and realise that, though converse be no longer possible according to the flesh, there is no separation in the realm of love. Lift us into that light and love where the Church on earth is one with the Church in heaven: through Jesus Christ our Lord. Amen.

(Adapted from Rufus Ellis.)

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LESSON XII

THE BOOK OF COMMON PRAYER: ITS REFORMED WORSHIP AND DOCTRINE

1. The Book of Common Prayer (1549–1662) is a precious and original manual of public worship. Previously, men thought of the priest not only as their representative in worship but as performing for them all that mattered in the approach to God; and they thought of God as answering in a particular way through priestly channels. The proper use of the proper rite of Baptism was believed to have a magical effect, washing away an inherited guilt in human nature. Confirmation was believed to be the only means appointed by God for attaining full membership in a visible Church. In the Holy Communion (or Mass) it was thought that the priest offered up a sacrifice which availed to secure certain benefits from God.

The Book of Common Prayer, however, GIVES THE PEOPLE AN EQUAL PART WITH THE CLERGY in the worship of God. They are given things to say and do themselves, and they must know what they are saying and doing. Further, its worship is not vicarious and sacrificial; it has become A RATIONAL (i.e. reasonable) WORSHIP, an OFFERING OF THE SELF to God.

2. The remainder of this lesson should consist of an examination of the contents of the Book of Common Prayer. No candidate will be found who knows them! Read first the TABLE OF CONTENTS, seeing that every one has a decent and complete Book of Common Prayer before him.

Comment may be made on the different items as enumerated in the Table of Contents; and it will be found valuable next to read portions of each of the Forewords, commenting on the position of the Church of England. Thus:

(*a*) THE ACT OF UNIFORMITY. Read the Introduction, and remark on the way in which the Book of Common Prayer is incorporated into the laws of the Realm. Par. XIII is useful as pointing the way to the publication of "such further Ceremonies and Rites as may be most for the Advancement of God's glory, etc."

(*b*) THE PREFACE. (i) "It hath been the wisdom of the Church of England . . . to keep the mean between the two extremes." Its ordinances represent a compromise in the interests of comprehensiveness: a common ground on which holders of different views can agree to meet, putting first things first and acknowledging the legitimacy of the different views. Lack of principle and unacknowledged ambiguity are not the Prayer Book way of "compromise"; nor are these even helpful, in the long run.

(ii) "Particular FORMS OF DIVINE WORSHIP (are) in their own nature indifferent, and alterable . . . Yet so as that the main Body and Essentials . . . have still continued the same unto this day." (The teacher will find ample opportunity here and in (*a*) to discourse on Prayer Book revision, what has been done and what needs to be done in this direction and on the essentials and non-essentials of worship).

(iii) "OUR GENERAL AIM . . . was . . . the preservation of peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of God."

(iv) Note among the REASONS FOR THE ALTERATIONS MADE TO ANCIENT FORMS OF WORSHIP by the Book of Common Prayer, the following: "the more proper expressing of some words or phrases . . . in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases . . . liable to misconstruction": "a more perfect rendering . . . according to the last Translation".

(*c*) CONCERNING THE SERVICE OF THE CHURCH. Note the fine style of the introduction. Then: "these many years passed this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends . . ." "Here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious. . . ."

(*d*) OF CEREMONIES, WHY SOME BE ABOLISHED AND SOME RETAINED. (i) "The most weighty cause of the abolishment of certain Ceremonies was, that they were so far abused . . . that the abuses could not well be taken away." (Comment here on the need for forms of worship which cannot be misunderstood, and on the dangers of such ceremonies as Benediction, which, while they *can* be under-

stood rationally, nevertheless give rise to superstitions and so lower the standard of religion, both in those affected by the superstitions themselves and in the non-religious observer.

(ii) "In these our doings we condemn no other nations, but prescribe to our own people only."

(*e*) THE THIRTY-NINE ARTICLES need to be considered in one light only. They CONTAIN THINGS NEW in defining the position of our Church. For example, they reject any claim of the Church to infallibility; they reject the doctrine of Transubstantiation and the practice of Reservation; they omit (in Article II, which otherwise follows closely the Symbol of Chalcedon) the title "Mother of God" previously given to the Mother of Jesus; and they assert that the Bible contains the only beliefs necessary for salvation. In all these things a great revolution is seen at work, due to the growth of "the New Learning" of the 16th Century. The Articles are not to be judged by any old doctrines which they carry over (still uncriticized) from pre-Reformation days, but by their attitude to truth. They show that the Church of England is a forward-looking Church; that it moves in response to God's fresh revelations of Himself. When this is understood, one ceases to be perplexed by the presence in them of such pre-Reformation assumptions as that Christ ascended into heaven with His flesh and bones (Art. IV), and one looks upon the Articles as the Church of England's charter of freedom to define its doctrinal position afresh in the light of the "New Learning" of to-day. It should be added that some of the Articles reflect controversies that were uppermost at the time when they were written (e.g. "Predestination *v.* Election") but which are no longer "alive".

Note. The rest of this lesson, or the beginning of the next, should be spent in a further reading of the Table of Contents, and learning the way about the Prayer Book. Stress the fact that the Book of Common Prayer was the fifth attempt to produce a suitable book of Services and that attempts at revision are now being made once again.

In the next lessons we turn to the examination of the Services of more practical importance to us, since there is not time to study all.

PRAYERS

1. The Prayer for the Church of England.

(P. 115.)

2. To Worship God in Spirit and in Truth.

Almighty God, Who hast given us the Spirit of Truth to lead us into all truth; so rule our lives by Thy Power that we may never be afraid to confess Thee, or proclaim the truths which Thou hast taught us. Keep us from lip-service and all empty forms, and our Church from living in name only while being really dead through coldness, vainglory, or hypocrisy; through Jesus Christ our Lord. Amen.

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LESSON XIII

THE SERVICES OF MORNING AND EVENING PRAYER

I. Introduction.

Although Morning and Evening Prayer are the most "popular" Services of the Church, it will be found that a number of candidates who present themselves for Confirmation are not in the habit of attending them. But participation and training are as essential in Public as in Private Worship. The candidates should therefore be encouraged to attend, and this Lesson aims at making the Services real to them. They should be told to arrive in good time and to spend the interval before the Service in silent preparation, setting themselves in the Presence of God. The need for a "living" Service, in which everything has its meaning and is not only a devotional routine, is realized by most clergy. The following suggestion on the method of beginning the Service may be welcomed as a contribution in this direction.

First, an opening hymn is sung, to signify that the parishioners have met together on a religious basis. Secondly, the notices of the parish are announced. (Their publication here has a double advantage: the worship of God is not disturbed by their intrusion after the prayers, and notices of all kinds can be given out without a sense of their discordance with the Service. That it should be possible to give out notices of social parish meetings, etc., adds to the sense of the congregation's "family" relationship to one another.) Thirdly, the congregation kneel and recollect themselves for worship while the choir sings an Introit, or Preparation. Fourthly, all remaining kneeling, the Service proper begins with the opening Sentence.

II. The Service itself may be Divided into Thirteen Parts.

1. The Opening Sentence should set the theme for the Service, and direct our minds away from self to God. A greater variety of sentences than those in the Prayer Book is needed.

2. The Exhortation reminds us that coming to Church is not, of itself, enough. Our hearts and minds should go with our bodies. In coming before God, the All-Holy, our sense of unworthiness is

felt and expressed and our need of forgiveness stressed. The Exhortation is often shortened, or used in the 1928 Prayer Book form. In its full form it sets forth the four main divisions of Morning and Evening Prayer, i.e. Confession, Praise and Thanksgiving, Hearing the Scriptures, and Petition.

(The teacher has here an opportunity also for further remarks on the need for recollection in approaching God.)

3. The General Confession and Absolution. Confession is one of the essential elements of worship, the others being . . . ? (Adoration, Thanksgiving, Petition, Intercession and Dedication. See Preparatory Section II.) The different types of Confession (General, Private and Auricular) should be explained and the place of each. The B.C.P.[1] position with regard to the last is—"open to all, advisable for some, demanded of none". Also it is important to draw the distinction between sins and Sin, if this has not already been done. (See Preparatory Section II.) For in this way the General Confession can become a greater reality to those who feel that their lives are respectable and that they "do nobody any harm."

To absolve someone means "to pronounce free from": to remit something means "to excuse from the consequences of". What we are freed from, and excused from the consequences of, is: separation from God. Absolution assures the penitent of restoration to the presence and open face of the Father, even though the natural consequences of our sin may still continue. The different kinds of Absolution should be explained:

(*a*) Predicatory, in which the minister (as here) makes a general declaration of the love of God to sinners, revealed by Jesus Christ.
(*b*) Precatory, in which the minister offers prayer for the forgiveness of the people (as in the Communion Service).
(*c*) Declaratory, in which the priest makes a judicial pronouncement of absolution after auricular confession, as in the B.C.P. Service for "The Visitation of the Sick". (See also the First Exhortation in the Communion Service.)

Note. These introductory sections of Morning and Evening Prayer ought possibly to be used less often, and the Service commenced with a suitable Opening Sentence only. The essential elements of worship in them are included elsewhere, and need not always be accentuated.

[1] i.e., Book of Common Prayer.

4. THE LORD'S PRAYER. As one family, we now approach God Himself, in the best words possible, taught us by Jesus Christ. The Lord's Prayer completes our preparation, for the doxology turns it into an act of glorifying God. Now we make a beginning of worship proper, so that the Lord's Prayer and what follows it, viz.,

5. THE VERSICLES AND RESPONSES, form a second opening to the Service. Eight of these (O Lord, open Thou our lips, etc.) raise our worship into the mood of praise. Fitting expressions of that praise are:

6. THE CANTICLES, for "canto" means "I sing" (cf. Venite, v. 1). We sing of God's greatness, His glory, and acts of deliverance. Each canticle should be found and examined by the students. It will be seen that there are nine in all: four from the Old Testament; three from the New Testament; one Christian hymn and one Jewish hymn. Thus there is a case for adding more non-Scriptural canticles for the purpose of variety in worship.

Revision of the existing ones is also necessary; e.g. Venite v. 11 and Te Deum v. 16. (The correct translation of the latter is, "When thou tookest upon Thee man to deliver him"; and note how this gives proportion to the rest of the verse. The Virgin Birth is mentioned, not to emphasize that it was a virgin birth but as safeguarding the humanity of Christ, just as in the Creed. See Paragraph 9.)

7. THE PSALMS. ("Praises" is the Hebrew title. The Greek ψαλμός means only a "tune for a stringed instrument".) The Psalter is really a compilation of much-edited earlier material drawn up with the purpose of providing a hymn-book for Jewish worship.

Rapidly go through all of it, first in the Biblical Version, pointing out the later Jewish division of it into books (there were not always five), and explaining the headings as giving musical directions and the names of Hebrew tunes to which the Psalms were evidently sung during worship in the Second Temple. Then take the Prayer Book Version of the Psalms (the glory of Miles Coverdale), which is the one used in our public worship. The translation is not always strictly accurate (Coverdale did not know Hebrew), and beauty and devotion are its governing principles; but this is in accordance with the principle by which the Jews had previously edited the Psalms. There is even no reason why a further edition of them, governed by the same principles, should not be produced. Indeed it is necessary, if our worship is to be made more Christian and more worthy.

Go through the B.C.P. Version again, rapidly, pointing out the imprecatory verses and meaningless phrases which require removal and re-translation, but chiefly stressing the devotional power and rhythmic flow of the Psalms, and the variety of religious moods into which they plunge us.

8. THE LESSONS. (Latin, Lectiones; i.e. readings). These are from the Old and New Testaments. (Cf. Rom. xv. 4): "Whatsoever things were written aforetime were written for our learning, etc.;" and 2 Tim. iii. 16: "Every Scripture inspired of God is also profitable for teaching, etc."

None the less the Scriptures were not given by the Church to the people for their inspiration until the Reformation (cf. the B.C.P. Prefaces). The reading of the Lessons is a distinctive part of our English Services. The teacher may here speak briefly on Caedmon and Bede, Wycliffe, Tyndale, the Oxford Reformers, the Chained Bibles, etc., and on the effect of Bible-reading upon the English character and national life. (See Lesson X, Section VII, and Lesson XX.)

It should be made plain that the Bible is not one mystifying document dictated from Heaven, but a collection of books which are full of sense and meaning if read like other books. The Bible is pre-eminently the book of God and of man; it relates the religious life of great prophets, saints and reformers; indicates the workings of God in history; brings the soul into direct touch with God and Christ; it is the common heritage of all Christians; and for all these reasons is eminently fitted to be read as part of our devotions in Church. Although the reading aloud is not so indispensable to our knowledge as it was when only a minority of the people knew how to read, yet it is a precious part of our common religious life. Often sections are read which we might otherwise neglect altogether, and if they are well read by Biblical scholars, this in itself is a help to understanding them. Moreover, they are chosen to set a theme for the day's thinking, and often for the preacher's words.

Both for practical purposes and in order to teach the continuity and universality of inspiration, the teacher should speak of the need to enlarge the Lectionary by the addition of other inspired writings, some of which might even replace portions of the Scriptures in the present Lectionary. There are, for example, the writings of Christian saints in all ages. And the question seriously arises as to whether the inspired Scriptures of other religions ought not to be allowed to heathen converts as alternative "First Lessons" in their Services, so long as the passages selected are in keeping

with Christ's Spirit and are "foreshadowings" of Christianity. Nor is it unlikely that a Christian congregation anywhere would profit by hearing such other Scriptures and so learning to look upon other religions, together with Judaism, as part of the preparation for Christianity. Selections from Greek literature might also be made.

9. THE CREED was originally a statement of belief professed by candidates for Christian Baptism. The use of Creeds in worship began in the 6th century as an act of ecclesiastical policy for excluding heretics. And even then their use was not universal. The Apostles' Creed was appointed in the First English Prayer Book (1549) to be said by the priest alone, but in the Second Prayer Book (1552) to be said by the congregation. (See Article by Dr. Percy Dearmer in *The Church in the 20th Century*.) If the use of ancient Creeds in Public Worship is to be continued, they should be given the position of canticles, like the Te Deum, which itself is really a Creed. The idea of inserting a Creed in Public Worship to keep people away from it is wrong. Better alternatives are to omit the ancient creeds from worship altogether, or else to free them from theological controversies and re-frame them poetically and devotionally as acts of soaring faith. A Creed, to be suitable for worship, should be a declaration of faith and not a theological manifesto. (See Lesson IX.)

10. THE PRAYERS. There have been Prayers of Confession and Praise in the Service already. Now we pass to:

(*a*) AN EXCHANGE OF MUTUAL BLESSINGS between minister and people: "The Lord be with you": "And with thy spirit."

(*b*) THE LESSER LITANY. This, the cry of the lepers in the Gospel ("Lord, have mercy upon us") strikes the note of urgent personal petition.

(*c*) THE LORD'S PRAYER—without the Gloria—is the pattern for our INTERCESSIONS. "After this manner, pray ye."

(*d*) SHORT PRAYERS OF BESEECHING, in the form of versicles and responses are now made by the minister and people, before the Throne of Grace.

(*e*) THREE COLLECTS: the first for the Day; the second for peace (Morning Prayer, the peace that goes with service and even "fighting." Evening Prayer, the peace that goes with rest and quiet); the third, in Morning Prayer for grace, in Evening Prayer for light and protection against perils.

(*f*) THE SPECIAL PRAYERS, which concern the special need of the time and season, and which are separated from the foregoing by a hymn.

11. HYMNS AND ANTHEMS. The hymns represent an extension of the principle of using canticles and psalms. They are interspersed in the Service partly to separate its sections and partly to emphasize our unity by congregational singing. The singing of the anthem, like the playing of the organ, represents the devotional use of more skilled music, the model of which is in the Cathedral Services.

12. THE SERMON. Sermons are of different kinds. There are those which are expository; those which are proclamations of God's will to-day in the light of Christ's principles, but these should rarely deal with politics or with debatable questions of sociology; those which proclaim the glory and sufficiency of God and of Christ; and those of a devotional nature. It is sometimes said that preaching should be confined to the simple gospel, to "the old, old story"; but this is liable to become mere repetitious ranting. The surprise and exultation that belong to "good news" can attend only upon its fresh realization. Merely to repeat the facts of the New Testament is not enough. The preacher must get to the heart of the "old, old story", and present it in relation to the needs of the soul, which change with times and circumstances. In this way only can it be received again as "good news".

Note. Richard Hooker distinguished different kinds of preaching: e.g. the publishing of the truth by public catechism; the "preaching" of the Lessons read in Church; the reading of homilies; the explanation "by lively voice" of passages of Scripture.

13. ALMSGIVING. This is the outward symbol of the thanksgiving and self-dedication of the worshipper. It should cost him something, and thus really represent what the sincere and thankful heart feels towards God. It is unreal to offer "alms" on the Holy Table unless they represent loving and willing sacrifice and the desire to help in building up the Kingdom of God on earth.

PRAYERS

1. Any Prayers from Morning and Evening Service.

2. The Collect for the day should be found and prayed aloud by all.

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LESSON XIV

SACRAMENTS: HOLY BAPTISM

I. Sacraments.

1. SACRAMENTS ARE SIGNS OR SYMBOLS; outward signs with heavenly meanings. They teach, not by word only, but also by action. But also,—

2. SACRAMENTS ARE MORE THAN SIGNS OR SYMBOLS. The Prayer Book calls them EFFECTUAL SIGNS. They effect, or do, something. E.g. a handshake is a symbol. Of what? Of friendship. It signifies friendship by means of an action. But it can also be a sacrament, for it effects or does something. It actually promotes friendship. When true friends meet and shake hands, there is a great deal more in this than the action itself: something satisfying is done: something is quickened in both of them: spirit meets spirit.

There are MANY SUCH SACRAMENTS in life. Indeed the sacramental principle underlies all life; and the more we can see the underlying, symbolic meaning in everything the more fully alive do we become to the spiritual values, to the real significance of life. For the physical and material is the natural vehicle for the expression of the spiritual; and in this life it is through the physical and material that we get into touch with the spiritual. Nature is sacramental of God: it brings to us, and makes us think of, His glory, power and beauty. Man's love for his fellows is sacramental of God's love; and man should strive to make all his words and deeds sacramental of his sonship to God, strengthening that relation as well as expressing it.

3. THE SUPREME SACRAMENT OF COURSE IS JESUS HIMSELF, for He "enfleshes" God, Who is Spirit. The Church of the Institution, too, is sacramental of the Church of the Spirit; and its Services, Ceremonies, etc., are sacraments whereby spiritual life is quickened in our souls. In HOLY BAPTISM and HOLY COMMUNION we have examples of the sacramental principle applied to the two vital experiences of life, viz. the birth of life and the sustenance of it. In the one case, a physical birth is seized as the occasion for signifying and effecting a spiritual birth. In the other case, physical food is made the means of sustaining that spiritual birth. The

Sacraments of the Church, for reasons which we shall see, stand above all others. Let us now study especially Holy Baptism and Holy Communion; what they mean, and what they do for us.

II. The Prayer-Book Service of Baptism.

ANALYSIS.

1. THE INTRODUCTION; with two Collects about Baptism as a Heavenly Washing.

2. THE HOLY GOSPEL, stating Christ's attitude to children; an exhortation to follow it; and a prayer for grace.

3. THE PROMISES
(*a*) to give up what is wrong,
(*b*) to believe the Christian Faith,
(*c*) to keep God's will and commandments;
followed by four short prayers, which are urgent cries to God.

4. THE BLESSING OF THE WATER.

5. THE ADMINISTRATION OF THE SACRAMENT.
(*a*) The naming of the child and the linking of its name with God's threefold Name.
(*b*) The receiving of the child into Christ's Flock and the signing of it with Christ's emblem, the Cross.

6. THE LORD'S PRAYER. (*Our* Father—to signify that the child is now one with the congregation in the family of God.—Point out how this prayer recurs at all the great corporate moments in our Services); and the THANKSGIVING.

7. THE EXHORTATION. The urging of parents and godparents to bring the child up as a Christian and a Churchman.

In all this, Baptism is thought of chiefly (1) as a HEAVENLY WASHING, (2) as an ADMISSION INTO THE CHURCH.

Note. The Service should, of course, be officially revised to bring out these points. One revision is that prepared by the Rev. H. D. A Major, D.D., F.S.A., in his *Prayer Book Services Revised.* (B H. Blackwell Ltd., Oxford, 1s. net), in which the Service com mences with the Holy Gospel. See also the same author' *What Baptism Means*, Holywell Press, Oxford, 1d.).

III. The Meaning of the Sacrament of Baptism.

1. BAPTISM AS A HEAVENLY WASHING. To baptize means "to pour water upon" (Greek, *βαπτίξειν*). Water is a symbol of cleansing and renewal. Its use here symbolizes or signifies that we start life in a second way. When we are born, we are our parents' children; but we are also God's children, and that is a higher thing even than being our parents' children. Baptism does not signify that by it we are suddenly *made* into children of God; it *declares* us to be so. (This is an ancient use of the word "made". Cf. the still current "What time do you make (declare) it?")

2. Also, baptism is a Heavenly Washing in the sense of signifying that our earthly nature must be washed and cleansed, made bright and shining, so that our heavenly nature may be manifested through it; and it *effects* this by making it clear to our parents that we are God's children as well as theirs, and by putting us during our infancy in a spiritual environment, i.e. the Church, in which we should grow up and be educated in a way befitting our high calling.

It used to be taught that babies were sinful when born, because of the inheritance from one pair of parents, common to all mankind, who were thought to have sinned in the Garden of Eden; and it was said that Baptism washed their sin away. Little black souls then became white! But that would be magical sacramentalism. Moreover, it is not true. No soul could inherit another's guilt. Nor could a baby be anything but innocent. Yet we all inherit a tendency to do wrong; and this is the truth behind that false teaching. The story of Adam and Eve but reflects the same truth. An infant can grow up little more than an animal, and even become "black" and sinful, unless taught that it is God's child and that it must be born again, or from above, and that it must show forth spirituality, its second nature. This is why the Service contains three promises, which show us how to be born again, and commit the parents and godparents to bringing the child up in this way.

Note. All this would be clearer if the phrase "born in sin" were removed from the Service; likewise the reference to "Noah's ark", which implies that the Church is a refuge from an evil world instead of a society for penetrating and leavening the world into the shape and fashion of the Kingdom of God.

3. BAPTISM AS AN ADMISSION INTO THE CHURCH. Every child is born into a human family and comes into *relation* with other people—father, mother, sister, etc. ("Relations.") Equally, by

Baptism it is born into another family—Christ's Flock—and gains more "relations". We are all brothers and sisters in Jesus Christ, members of a great family in earth and heaven, with duties to others as well as to those of our human home. The sign of Christ is put on our foreheads. We take Him for our Hero and example; we are enrolled among His "soldiers", and being one with each other in the unity of His "army" we must live in peace and unselfishness with one another. This is the only basis on which a Brotherhood of Man can be created—by training our sense that we all belong to Jesus Christ and are members of a family which is divine because God is the divine Father of it.

PRAYERS

The prayer-time may well be spent in silent prayer directed by the teacher on the themes of the Service:

1. THANKSGIVING FOR OUR BAPTISM:

(*a*) For our parents' faith in bringing us to Baptism (or for the influences which have led us to present ourselves now, if not baptized as infants).

(*b*) For the declaration that we are God's children and for the confidence that this brings.

(*c*) For the reminder—by the sacramental sign of water—of the purity which Christ desires in the souls who are dedicated to Him.

(*d*) For the invisible Cross upon our foreheads, which marks us for ever as our Saviour's own.

(*e*) For our membership in the Fellowship of the Saints, who watch mightily over us.

(*f*) For our membership in the Church of England, through which generations of Englishmen have been brought into the Kingdom of God.

(*g*) For the opportunity now coming to us in Confirmation of renewing publicly the solemn vows of Baptism.

2. PRAYERFUL THOUGHT UPON THE VOWS:

(*a*) To give up what is wrong. (Confessing our weakness and sin to God; and if we feel the need of it, confessing it also to some spiritual guide and seeking help through him or her.)

(*b*) To believe what is true. (Confessing especially the Christian Faith. The Revised Creed may here be repeated.)

(*c*) To do what is right. (The Duty to God and Neighbour may here be repeated from the Revised Catechism.)

3. SILENT PRAYER:

(*a*) For one another, linked as we now are in this class by the same vows and aspirations.

(*b*) For the parents and children of the Parish who come, week after week, to the Sacrament of Holy Baptism.

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LESSON XV

CONFIRMATION

I. Confirmation: the Second Part of Baptism.

The teacher should here repeat the information given in Preparatory Section III (page 34), this time stressing the points that Confirmation is a domestic rule of the Church of England and that what really matters is our becoming a full member of the Church to which we belong. The qualification for this is the desire to be a Christian, so that the preliminary is the candidate's taking upon himself THE THREE PROMISES made on his behalf at Baptism. (The teacher should here elicit what the promises were.) When the candidate has made these promises publicly, he then kneels before the Bishop, who lays his hand upon the candidate's head, (and sometimes renews the Baptismal sign of the Cross on the forehead). This also has sacramental significance. It effects or does something. It brings God's blessing to the soul in proportion as we have looked for it and want it. If we DEDICATE OUR LIVES to God, and ask His strength, He comes to meet us with His blessing; and the sense and assurance of this is brought home to us by the Bishop's hands being laid upon our head. From the most ancient times, blessing has been naturally associated with this act. Cf. the Blessing of Jacob (Gen. xlviii. 13 ff.). Joshua also was "full of Spirit", for Moses had laid his hands on him. (Deut. xxxiv. 9).

II. The Prayer Book Service of Confirmation.

1. THE PREFACE AND THE PROMISE. The Preface states that the Candidates (Confirmands) must first have been baptized and know what their Baptism involved. Only in this way can Confirmation "edify", or build them up. Special reference should be made to the word Catechism, which means "echoing across" i.e. the method of teaching by question and answer, which has been (or should have been) employed throughout this course. At this point the Church Catechism itself should be examined. The present lessons owe much to it, and they are intended to bring the candidates to the point of being able to make their promises at Confirmation eagerly and understandingly. The reference in

the Preface to the candidates being able to answer "short questions" can be made the occasion of impressing upon them that the teacher will question them at their private interview with him before the Confirmation!

When the Preface is concluded, the Bishop asks the candidates to make their vow.

2. At this point the Bishop usually gives the first part of his ADDRESS, continuing it immediately after the Laying on of Hands. Sometimes the Bishop also gives an address to the parents and godparents, either at the beginning of the Service or in private afterwards.

3. VERSICLES AND RESPONSES (which represent the soul's cry for help to God); and the PRAYER FOR THE SEVENFOLD GIFTS OF THE SPIRIT.

Note. "Comforter" means "Strengthener".

4. THE ADMINISTRATION OF THE SACRAMENT. Confirmation, being the second part of Baptism, is not regarded by the Church of England as strictly speaking a separate sacrament. This attitude is also due to the fact that the Reformers adopted the principle of only accepting as sacraments those which had been instituted by Christ Himself. But we know now that it is very doubtful if Christ instituted Christian Baptism. He was Himself baptized; but for the rest the rite was perpetuated by the early Church because its efficacy was perceived. Thus, there is no reason why Confirmation should not be recognized as a sacrament. The outward sign is the Laying on of Hands, to the accompaniment of a prayer which should have been learnt previously by all the candidates. The inward thing signified is "God's Fatherly Hand", i.e. His help or grace, which meets—as it has previously inspired—every movement of our soul towards Him.

The Bishop's touch is also intended to convey vividly the truth that the Confirmand is being joined to the Fellowship which the Bishop represents in his own person.

5. THE CONCLUDING PRAYERS, prefaced of course by the Family Prayer: Our Father. See Lesson XIV (II. 6).

PRAYERS

1. Meditation on the need to take our Baptismal vows upon ourselves, considering again what they are.

2. Thanksgiving for our decision to declare publicly our discipleship to Christ.

3. Meditation on our need of God's help in our lives, and upon the significance of the Laying on of Hands.

4. Prayers from the Confirmation Service, to be prayed aloud by the class together.

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LESSON XVI

THE HOLY COMMUNION

THIS is the greatest of human sacraments ("human" is here not opposed to "divine", but indicates pertaining to, or affecting, man as a spiritual being), and represents the climax and focus of Christian worship. Its meanings are too deep and too many to be embraced in one single presentation.

I. The Prayer Book Service of Holy Communion.

1. THE PREPARATION.
   (1) THE FIRST PREPARATION.
      (*a*) The Approach. (The Lord's Prayer and the Collect for Purity.)
      (*b*) The Conditions of Admission; with reference to:
      The Christian's Duty. (The Commandments.)
      The Christian's Character. (The Collect, Epistle and Gospel.)
      The Christian's Beliefs. (The Creed.)
      (*c*) The Remembrance of others. (The Offertory and the Prayer for the whole Church.)
   (2) THE MORE INTIMATE PREPARATION.
      (*a*) A trumpet call to draw near. (The Invitation.)
      (*b*) The Cleansing from Sin. (The Confession; the Declaration of Forgiveness. The words of Encouragement.)
2. THE CONSUMMATION.
   (1) THE COMMUNION.
      (*a*) The joining with the Heavenly Chorus in praise and adoration. (The Sursum Corda, the Preface and the Sanctus.)
      (*b*) A curtain then rises, as it were, and reveals the Heavenly Sanctuary. We remember our unworthiness. (The Prayer of Humble Access.)
      (*c*) The Remembrance of the Last Supper. (The Prayer of Consecration.)
      (*d*) The Partaking of the Lord's Supper and the Communion with Him and with each other. (The Words of Administration and the Family Prayer.)

(2) THE DEDICATION.
(The Prayer of Self-oblation; which is however sometimes substituted by the Prayer of Thanksgiving.)
(3) THE DOXOLOGY.
(The Gloria in Excelsis.)
(4) THE DISMISSAL.
(The Blessing.)

II. The Symbols and their Significance.

1. THE "ELEMENTS" used in the Holy Communion are: BREAD, the "staff of life", and WINE, which in southern countries is the common drink, even of the poorest. They are thought of as both the universal sustenance of physical human life and the best thank-offerings from among the fruits of the earth, which is made glad and beautiful by corn and vines: they are a link between us and the Creation. But just as they represent the universal life of the material world, so they particularly symbolize the action of Jesus on our souls. His Presence is our life and strength. "Feed on Him in thy heart . . . with thanksgiving".

2. But the symbols used in this Sacrament are not only the bread and wine but everything in the Service that recalls for us the LAST SUPPER. We think of Christ reclining at table on the eve of the Passover, and breaking bread and drinking wine with His disciples for the last time. RELIGIOUS MEALS of this kind, at which bread and wine are shared ceremonially and appropriate words and verses of Scripture are recited, are still held on the eve of the Sabbath and of other Jewish festivals, and they throw much light on the meaning of the Last Supper. "*Kiddush*" (Hallowing) —which is the name given to the ceremonies—makes special remembrance of the work of creation and of the deliverance of the Jews from Egypt. Solemnly, at home, each family thank God for that deliverance, and the members renew their communion with Him and their covenant to serve Him. The head of the family breaks and distributes bread and hands ceremonially the loving-cup. Other peoples also in the ancient world had religious meals of communion with, and redemption through, their gods; but the Christian Communion is based upon a quite different conception, being rooted in a commemoration of Jesus' last supper before His passion.

3. The LAST SUPPER of Jesus with His disciples WAS DIFFERENT EVEN FROM ANY OTHER KIDDUSH in that, (*a*) it *was* Jesus' last, (*b*) He gave to it a new meaning. This meaning is brought out for us by the

words of the Gospels: "This is my Blood of the New Covenant," the reference being to Jeremiah xxxi. 31–34. All should here read the passage, which looked forward to a new era when *everyone* would be "in covenant" (or relation) with God, because they would know that God's Spirit was in their hearts. Jesus, by His general attitude and teaching, claimed to have begun this new age, even if, as some maintain, the Words of Institution were not spoken by Him in the form we now have them, but are an interpretation of what He willed. Throughout His life He had been bringing God nearer to men, by His faith and by showing them what God is like. At the Last Supper He did the same. Later, by His death also, He showed the unfailing love and righteousness of God. And finally, by His Resurrection, it was manifested that good triumphs in the end.

From the Last Supper, then, we look back on the life of Jesus and all that it stood for; also we look forward from it to His Death and Resurrection and all that these mean. THE LAST SUPPER SUMS UP EVERYTHING ABOUT HIM. It sets forth the whole meaning and value of His spirit as one of complete self-surrender; of love for His disciples; of willingness to bear all that human sin could do of harm to Him; of identification with the agonies and the sorrows of all men; of abiding by the Truth; and of immortality. And the broken bread and outpoured wine still signify, symbolise, that same self-sacrificing, loving, true, immortal Spirit of Christ.

4. THE SYMBOLS ALSO EFFECT, OR DO, SOMETHING. As we partake of the sacred meal, remembering what it means, and pray earnestly that the Spirit of Jesus may become our own, our souls are quickened and we are united with Jesus in Eternal Life.

The words "THIS IS MY BODY" ('BLOOD"), etc.; "TAKE AND EAT (DRINK) THIS", etc.; need to be understood, not of course literally, but in the light of such sentences as, "He that eateth my flesh and drinketh my blood abideth in Me and I in him" (John vi. 56), and, "I live, yet not I, but Christ liveth in me" (Gal. ii. 20). They signify the filling of the disciple's soul with the presence of God-in-Christ, the identification of ourselves with Christ, OUR SURRENDER AND HIS APPROPRIATION OF OUR SPIRIT or personality as his instruments; and the Holy Communion is a sacrament in that it brings this about.

It also brings about our more intimate COMMUNION WITH OTHERS. Christians share the same Spirit, and are therefore all one body in Christ. "When thou seest thy brother," says an old writer, "thou seest thy Lord." Especially are we strengthened through the Holy Communion to see Christ in the sick and sorrowful.

The words "THIS IS MY BLOOD" also have a meaning far deeper and fuller than the modern common approach is likely to give them. In Jewish thought blood stands for life; and through the Holy Communion, life—eternal life—is quickened in us. Blood was also used in Old Testament times, for sprinkling, when an agreement between two parties was being drawn up. Thus Christ also meant that the "New Covenant" or agreement between God and man—when all should know God—was sealed by His blood. But it was love which caused Him to shed his blood; so that in this case, BLOOD STANDS FOR LOVE AS WELL AS LIFE, and by that love which He showed, our hearts are moved into covenant or relationship with God.

III. The Seven Aspects of Holy Communion.

There are then seven main ideas in the Anglican Communion Service: (1) Commemoration, (2) Adoration, (3) Thanksgiving, (4) Sacrifice, (5) Communion, (6) Fellowship, (7) Service.

1. The idea of COMMEMORATION governs the rationale of the whole Service. We are there to commemorate, personally and religiously, the Last Supper: the Last Supper itself being regarded as summing up the whole meaning of Christ's life and death. At Communion, we put ourselves in the Upper Room and lay all the stress, religiously, on what He was and did and intended. The Service should be of the heart. Theology in it should be outstripped by religion.

2. OUR ADORATION is for the unfailing love and perfection of God. The Last Supper is, as it were, our Lord's parting word of faith on the ultimate government of the world by spiritual forces. In it He pledged a tryst with all his true disciples in the Kingdom of God. This is the meaning of the words, "Verily I say unto you, I will no more drink of the fruit of the vine until that day when I drink it new in the Kingdom of Heaven" (Mark xiv. 25). That Kingdom is about us, and in the Communion Service the veils of sight and sense are done away. A curtain is drawn back and we are admitted to the heavenly sanctuary, whose glories we can only picture by thoughts of the heavenly host engaged in sublimest worship.

3. THANKSGIVING is not only for the glory of God and for His Kingdom that cannot fail; but also for prophets, saints and "all those who have departed this life" in whom the divine life has been manifested; and for all the blessings of this mortal life,—

our families, our friends, all we have learnt of truth and beauty, our very life and dependence upon God.

4. SACRIFICE is of the essence of religion. There is no true religion unaccompanied by a passion for giving. Therefore in this Service we offer to God "ourselves, our souls and bodies". But that of itself is not enough. Such an offering we know not to be worthy; only Christ's offering of Himself is worthy. His was the perfect sacrifice. And so we plead before God that one, pure, true, immortal self-offering, uniting ourselves with it that we may be enlarged and purified. The offering of Christ was not made, nor is it pleaded, to propitiate an offended God. It never was the payment to God's justice without which even His mercy could not grant us forgiveness, and which we now plead to appease Him. But it represents the very heart of religion, the great giving by Christ of all He was and had, and the complete self-surrender of our own little selves with Him, because of His great love. Nor does this our self-offering represent self-impoverishment. It represents life's fulfilment, and it is joyous. The movement of this glad offering runs throughout the Service; through the preparation, that our gift of ourselves may be the best it can be; through the offering of the alms and oblations; through the Communion, that we may be unified with Christ Himself in His offering; right on to its climax in the Prayer of Oblation; and we close our expression of it with the triumphant "Gloria in Excelsis".

5. The idea of COMMUNION, we have seen, is present in the Service in the form of surrendering ourselves to, and identifying ourselves with, God in Christ, that His Spirit may appropriate our own. The religious sacrifices made in pre-Christian times were not only an outcome of the instinct to make an offering to the god but also of the longing for communion with him, for it was thought that he partook of the offering, and among some peoples the idea was present that he himself became the worshipper's food, strengthening both soul and body. Communion is the fruit of sacrifice. This idea is lifted to its purest height in the Communion Service, for while we plead the sacrifice of Christ before God we also "feed on Him in our hearts by faith with thanksgiving". It is a spiritual communion that we make, surrendering ourselves to be filled with His fullness, until our own hearts overflow with love. The human heart, when it comes to itself, has a profound sense of incompleteness, but God comes down to the lowest part of our need and makes us whole. The sense of a gracious personal relationship with God-in-Christ can be tremendously real in the Holy

Communion, where every word and symbol speaks eloquently of the Upper Room, of Jesus Himself, what He was, and did, and intended. Nothing could be more *real*—true, actual and efficacious —than this spiritual presence.

6. The Holy Communion also involves a spiritual communion of Christians with each other. It has a corporate aspect; it should be a united family act. Nor should the sense of FELLOWSHIP AND BROTHERHOOD, which all true disciples of Christ feel, stop short with those who belong to our own congregation or Church. Love should flow over into intercession on a large scale (cf. the Prayer for the Whole Church). The 14th century saint, Henry Suso, when he was at Communion, cried out with earnest desire to his "own heart, and the hearts of all men . . . from one end of the world to the other: Come forth, ye sleeping hearts. . . . Lift yourselves up by turning wholly and unreservedly to the living God". Also he felt that "the loving arms of his soul stretched out and extended themselves" to "all creatures which God ever created in heaven, in earth, and in all the elements". Moreover, our fellowship at Communion includes the hosts of heaven, the "great cloud of witnesses" who surround us in the Divine Presence, encouraging us to "run with endurance the race that is set before us, and with them receive the unfading crown of glory".

7. And this sense of membership in one universal fellowship of grace should issue lastly in a spirit of SERVICE,—that the Kingdom of God may be realised on earth as it is in heaven. Our prayer as we leave Church should be on this wise: "Strengthen for service, Lord, the hands that holy things have taken." (English Hymnal, No. 329.)

IV. The Need to Revise the Service.

1. The present Prayer-Book Service, drawn up primarily by Archbishop Cranmer during the Reformation period, marks a change of interpretation in the meaning of the Holy Communion from that held for many centuries. It stresses the commemorative aspect of the Service; puts us in the Upper Room; fixes our minds upon what Jesus Himself was, and did and intended; brings us into closest touch with Him, and makes discipleship to Him the essential attitude of the worshipper. Before the Reformation, the Holy Communion had popularly come to be thought of in rather the same way as the ANCIENT SACRIFICES AND BURNT OFFERINGS; that is, as an offering by the priest, (who represented Christ) of

Christ's own life to God, as a result of which God's justice was satisfied. It is obvious that in this conception, on which the Mass is based exclusively, the historic figure of Jesus faded from the Service. His sacrifice was the counterpart of Adam's fall, involving all mankind; and its propitiatory value was predominant. Because Jesus is the Christ, His sacrifice certainly stands for the saving power of suffering; but there it was conceived of primarily as a payment due to God in reparation for man's disobedience. In the B.C.P. Service, traces of this old view remain. An example is in the opening words of the Prayer of Consecration, in which the death of Christ is pleaded as a "satisfaction" to God. THESE TRACES SHOULD BE REMOVED, and the Service thus made fully Christian and self-consistent.

2. There are other things also in the Communion Service that are out of keeping with its true character. It contains the Nicene Creed (concerning which see Lesson IX). Also the language about eating the flesh and drinking the blood of Christ should be made less insistent and quite CLEARLY SYMBOLICAL, for it encourages materialistic and magical ideas of communion in the minds of those to whom it is not repugnant. The Words of Administration should be: "The Body (or Blood) of Our Lord Jesus Christ which was given (shed) for thee, preserve thee unto life eternal. Take and eat (drink) this in remembrance, etc." Likewise a number of minor ARCHAISMS need to be changed; e.g. "indifferently" to "impartially", "curates" to "clergy", and "lively" to "living" (although "lively" did mean something more than "living" often means now).

3. It is however the first change mentioned above, that concerning the pre-Reformation, sacrificial, element in the Service, that most demands fulfilment. It is sometimes argued that to make the Service a complete unity, as this would do, would involve loss, and that it is better to have a Service which represents a compromise between different, even irreconcilable, elements. But this is a confession of spiritual bankruptcy. A real compromise effects a union of opposites by emphasising their true and inner meaning, thus lifting them on to the same HIGHER PLANE, and in this inner meaning the elements cease to be irreconcilable. In any fully Christian revision, all that is valuable in the old conception of sacrifice—namely the desire to offer to God the utmost that one can give—will be retained; and it will be made clear that this offering is one of self-sacrifice, not of ourselves only, but of ourselves in union with the perfect offering of Christ. But God will

not be thought of as an angry or an outraged God Who needs a victim.

The placing of the Prayer of Oblation where it is in the B.C.P. Service, i.e. after the Communion of the people, already brings out this idea of self-sacrifice to a great extent, and it is one of the distinctive features of the Anglican Service. No future revision should allow the prayer to be said immediately after the Consecration, for this would at once imply a return to the view that the elements can be transformed by consecration into the Body and Blood of Christ to be offered by the priest to God as the sacrifice "that taketh away the sins of the world". An Alternative Service by the author, which is already in use and has found acceptance in many quarters, is obtainable from all bookshops. The author will be glad to send a leaflet explaining this revision to any who desire it.

Note on Spiritual Communion

Attention should be drawn to the rubric in the B.C.P. at the end of the Service for "The Communion of the Sick", which insists that Spiritual Communion is a reality even though a man "do not receive the Sacrament with the mouth". The pupils should be encouraged to remember this, not only in times of sickness but also in times when pressure of duties genuinely prevents them from attending the Service in Church. The sick can of course also have Communion in their own homes by arrangement with their clergy.

PRAYERS

1. The teacher should conduct a meditation on the seven aspects of Holy Communion outlined in Section III of this Lesson.

2. The class should pray aloud prayers from the Service (or from the Alternative Order of Holy Communion).

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LESSON XVII

GOOD MANNERS

I. Their Sacramental Basis.

1. We have seen that Sacraments are outward signs of inward spiritual graces which require ceremonies and forms. But sacraments are not confined to our relationship with God; THERE ARE ALSO MINOR SACRAMENTS BETWEEN MAN AND MAN, INVOLVING CEREMONIES by which to express our inward disposition towards one another. Good manners should proceed from a right feeling towards others.

2. Notice, however, that the forms of good manners and particular rules of etiquette are not always the obvious expression of the inward disposition. While a handshake seems to us an obvious sacramental "form" of friendship, it is not so for many other races of men. Nor is it easy, for instance, to see why one should change into evening dress. And the same inward disposition is sometimes expressed quite differently by different nations; e.g. the most respectful form of greeting in Tibet is putting the tongue out! THERE ARE EVIDENTLY MAN-MADE FORMS AS WELL AS NATURAL SACRAMENTAL SYMBOLS. The man-made forms have for their principle either convenience or that orderliness which makes for beauty; and the observance of them helps to build up character through self-control and consideration for others. In these cases it becomes necessary for individuals to learn the recognised forms and ceremonies, and failure to do this is bad manners.

3. It may be objected that this is taking us back to primitive ideas, for in the lesson on Duty we saw that the observance of irrational customs was the savage's basis for fellowship. But there is a difference. We are not claiming irrational customs as a basis for fellowship, but merely observing that ceremonies between man and man (some only of which have gained a perhaps irrational importance) are necessary in human fellowship. THAT WE ARE BROTHERS AND SISTERS IN CHRIST IS NO REASON FOR DOING AWAY WITH "FORM" and etiquette. To have reached a high stage of fellowship does not necessarily involve throwing away blindly all

the forms and customs which a lower type of society evolved and the observance of which still helps towards the foundations of character. Analogies may help. Thus, no building, however wonderful, but rises from foundations in the soil; or again, an iceberg only retains its beauty—and indeed its existence—while its larger part remains submerged beneath the sea. Similarly, to observe inherited ways of behaving is not of itself in contrast to displaying the spirit of Christ in one's conduct towards others. The Spirit of Christ may render these observances liable to criticism and reformation, but the general principle of keeping those that are good or decorous will always be involved in being a Christian, for a Christian never rides roughshod over others. "Manners maketh man" is a Winchester School motto, and Christianity maketh true manners; sometimes in the sense of "baptizing" into itself certain originally non-Christian ways of ordering ourselves towards each other and sometimes in the sense of creating new "forms", as when a Christian adds to the standard of doing things which are correct the further principle of never hurting someone who might be made to feel an inferiority—even if real—of position or upbringing. The difference between one only superficially a gentleman and "a Christian and a gentleman" is that the former may be a slave to inherited ways of behaving, while the latter uses them as an expression of the principle of loving one's neighbour, and uses them too with the inherent freedom of one who lives by principles.

II. Three things to be remembered if we would have the Christian disposition which issues in good manners:

1. ALL MEN ARE NOT EQUAL. We are born with different gifts of mind and heart, and in this way some have a natural advantage over others. Similarly, we are born into different strata of society, and some have therefore the advantage—if they do not cast it away—of being ladies and gentlemen by birth. Money has very little to do with these differences. Sensitiveness to things of the mind and heart has most to do with them. Those who maintain that all are equal, and assert their own equality with others in such words as "I'm as good as you are", are both stupid and vulgar, for they have invariably the wrong standards of equality. If we are not born equal, yet we ought to be made equal in opportunity. In a truly Christian world all would be given the chance of improving their positions themselves if they had the wits and gifts to do so. But even then, all would not have these; and society must be graded. Nor need we lack respect for the "humbler" workers. We all know many of these of whom we think exceedingly highly.

2. GOD LOVES ALL ALIKE. If, on the one hand, we think it not fair that we are not all equal, the sting is taken away by remembering that God has no favourites. If, on the other hand, we are blessed with natural gifts or advantages of birth, the remembrance that these are "given", and are irrespective of our own merits, should prevent us from being haughty and vain, and should make us tolerant and forgiving and especially aware of our responsibilities: otherwise they are our chief condemnation. The greater our social advantages or gifts the more we should remember this. There is no rational basis for pride or arrogance, or for the insolence ("hubricity") which was the pagan idea of being a gentleman. Our true nobility lies in service. And each of us has his own peculiar service to render to others. Mutual subjection is the one satisfactory rule for human relationships.

3. GIVE PERSONS AND THINGS THEIR RIGHT VALUE. Every person and thing has its own individuality, its own distinctions; and one should respect a person, and even a thing, for what he or it is. Each has a claim upon us, a claim to be treated with a proper regard. These claims are graduated—as we pass from those of persons, down through those of living things, to those of inanimate things. But we cannot live without persons and things, and towards all we should cultivate courtesy.

III. Good Manners and Civilization.

All this is the basis of civilized living. The more courteous and polite people are, the more civilized they are. The word "politeness" means the manners of a city (Gk. πόλις), i.e. of a place where people live together and show respect for persons, buildings, fabrics, etc. Note also that the word "civil" comes from the Latin for citizen (civis) and "urbane" from the Latin for city (urbs). So then, the larger the numbers, and the more varied the relationships, of common life, the more necessary do good manners become; and if you have the "civilized" disposition towards people and things, you will inevitably have good manners. Country-people, and the single-hearted everywhere, have by instinct the perfection of good manners as between hosts and guests. In every relation of life the basis of good manners lies in a right sense of values; and when people have bad manners it is because they are not thinking in relation to those with whom they live, not trying to give the persons and things surrounding them their proper value. BAD MANNERS ARE THOSE WHICH ATTRACT ATTENTION TO OUR OWN SELVES. Sometimes, of course, quite sensitive people persist in bad manners,

even when they know better, because they have not been brought up where good manners are instinctive and they are shy of calling attention, as they think, to themselves by behaving according to the manners of a more favoured class. But this kind of self-consciousness should be overcome; and this lesson is largely for the benefit of those who wish to overcome it.

IV. The Need for Instruction in Good Manners.

A great number of people would rise to a better standard of manners if only they were given confidence and encouragement to behave in a way better than that in which they have previously been acting. There are so many pitfalls for the unwary that the teacher should not hesitate to give plain information which will enable the pupils to proceed to, and move easily in, a more cultured grade of society. This information is practically never given in England, so that GOOD MANNERS TEND TO BECOME THE CODE OF THE WELL-BRED BY BIRTH, who "recognize" one another by their knowledge of what "is done", feel uncomfortable in the company of others, and freeze them out, however fitted they may be by their natural gifts to take a higher place than birth has given them.

At its lowest, politeness in all its forms oils the wheels of life. At its best, it shows a gentle, just and considerate temper. It also is A STEPPING-STONE TO SUCCESS, and many people fail to "get on" because they have no one to give them "polish". A clergyman naturally wishes to see those of his parishioners who begin with few advantages succeed in life. Members of the teaching profession feel the same. One must have manners; and they cannot be manufactured by individuals. But through contact with the right type of clergy and teachers, less privileged members of society can, if they wish, acquire that ease in doing the correct thing which is necessary for moving in polite society. The hints given in this lesson are in no sense a sufficient guide, but they should sharpen the pupils' awareness of what is required and make them more observant of the behaviour of ladies and gentlemen.

The teacher should point out that the observance of these "forms" obtains in all classes of polite society, that they are NOT "LOWERING" and have nothing to do with class-distinctions. He should also make it clear that in giving this lesson he is not seeking his own self-aggrandisement. As one with a pastoral instinct he will have learnt to take little count of unintentional rudenesses, although wishing that for their own sakes those he teaches knew better. It is also possible for him to draw a distinction between

himself and his office. It may still bore holes in his modesty to give the lesson, but he will be amply repaid by finding that it is immensely welcome.

V. Courtesy towards Persons.

1. The general considerations already given should furnish a guide. Stress again that MUTUAL SUBJECTION is our rule of conduct, and that this covers all relationships: of parents to children, of husbands to wives, of masters to servants, of employers to employees, of the Church to individual Christians and of the State to individual citizens, as well as of each opposite relationship. There is no duty to others, whether above or below us, which does not contain within it some submission: "If I, then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet."

2. THOSE "ABOVE" (i.e. higher in character, attainments, office, age, strength, etc.) should NEVER "HUMBLE" those below, but make them feel that all are necessary to one another. They should also be sensitive to the possibility that those who are below them in one way, e.g. position, may be above them in more important ways, e.g. gifts. Again, those who are higher in social status—if they are living their lives properly, in service of the wider world—should remember that those below them inhabit a smaller world and cannot always be expected to show the same breadth of mind and sympathy and comprehension. The more privileged one is, the more must one MAKE ALLOWANCES, even when one is strained to the limit by overwork and anxiety; and remember that others too may be under the strain of these same conditions.

Remember that graciousness in receiving attentions is as important as readiness in offering them.

3. THOSE "BELOW" need little training in details if they are unselfish and alive to the rights, needs, duties and sensibilities of others. "Manners are not idle, but the fruit of loyal nature and of noble mind" (Tennyson). Nevertheless the following points (not confined to those "below") should be made:

(*a*) Hasten to help others when they are doing things for us; watch the needs of others at table; move quickly to open the door for ladies, older people, etc., to pick up things for them and to take anything handed to us.

(*b*) When doing anything for other people be careful not to let them see any effort or inconvenience that it may cost you, or you will rob them of their pleasure. Assist others without fuss.

(*c*) Never make unkind references to the absent, and always cover up any mistake made by others, whether present or absent.

(*d*) Never contradict flatly; never make innuendoes, nor think that innuendoes are being made; never take ready offence.

(*e*) Avoid every kind of affectation and insincerity. The proper "grace" of courtesy belongs naturally to modesty and straightforwardness.

(*f*) Be punctual in keeping appointments; also in answering letters by return; especially if other arrangements depend upon your answer.

(*g*) Acquire the ability to leave a house or a room without having stayed too long and without lingering.

(*h*) Do not send post-cards to persons of consideration; nor telephone to them, unless this is quite necessary, lest they should be interrupted in work which requires concentrated thought.

(*i*) Speak clearly, using the lips, and not speaking with food, a cigarette, etc., in the mouth.

(*j*) Avoid all habits that draw attention to the body. Thus the noises of blowing the nose and clearing the throat, especially in church, are objectionable and should be controlled. Walk quietly if arriving late for a Service or a Public Meeting. Do not point; or, if this is necessary, extend the forefinger only, not the whole arm.

Note. Information on a number of other points is often gladly received; e.g. when to stand; how to make introductions; what are the polite forms of address; the sending of "Collins" (i.e. "bread and butter" letters); etc.

VI. Courtesy towards Things.

Things, as well as persons, have their right to be respected for what they are; in which connection let us think first of OUR BODIES. They are instruments of God and ought to be used with reverence.

1. IMPURITY of all kinds should be avoided, in speech and in habits. More particular attention will be given to this subject in Lesson XXII.

2. PERSONAL CLEANLINESS. The need for a talk on personal hygiene varies with the class, but there is no harm in stressing the need to wash one's hands before meals, the daily bath, the care of hands and teeth and ears, the need for changing the day's underclothing for night-clothing in bed, and for sleeping with proper ventilation. It may be added that thorough attention to the

throat and nose should be given in the morning and at night, while dressing and undressing; since imperfect physical development of these organs can in this way often be corrected in the young.

3. DEPORTMENT. There is a proper use of the body in standing and sitting. The five minutes' early morning drill may be stressed, but much more important is the continual holding of oneself aright. The governing principle is to hold the head upright, with the highest part stretching up to the ceiling, or, of course, to the wall if one is lying down. One realises which is the highest part of the head by thinking of the point to which the string of a puppet is fixed, so that it stands with the weight on the fore-part of the feet. This simple exercise practised continuously, soon becomes habit; it ensures correct breathing (if the mouth is kept closed); keeps the internal organs in their right place; allows the shoulders to hang properly; does away with the straining, protruding of the chin and chest, squaring of the shoulders and hollowing of the back which those acquire who make spasmodic attempts at physical culture.

In walking, avoid slouching, a rolling gait and shuffling the feet. To sit down, the knees only should be bent, and a corresponding action should rule one's rising from a chair. Avoid especially the poking upwards of the head, with its constriction of the throat, which follows from bending the back forward when sitting down or rising again. Even while sitting restfully in a chair the back should not be rounded. Remember particularly to sit upright, with the head in a good position, at meal times. Lounging bodies round a dining-table are an ugly sight, as well as being ruinous to the owner's digestion! Never sit with your knees apart and always keep your elbows close to your sides.

4. RESPECT FOR THINGS IN GENERAL. Everything should be handled in its correct manner; gently, if firmly, and never with force. Before using mechanical things, make sure how they work. Put things in their proper places and arrange them in an orderly manner. Avoid the habit of stumbling against or over things (much more against persons!), hardly noticing that they are there and without feeling compunction. Put things down quietly, whether plates on the table or coal on the fire. Noise destroys nerves or makes one insensitive. Where there is insensitiveness there cannot be courtesy, for there is no awareness to the claims of what is not ourselves.

Note. The teacher should advise pupils that BIBLES are needed for the next three lessons.

PRAYERS

1. The Prayer of the Lesson.

O Lord, our heavenly Father, by Whose Will the lives of men are variously ordered; grant to us all such a spirit that we may labour heartily to do our work in our several stations, as serving one Master and looking for one reward.

O Thou Who hast given us a new commandment that we should love one another, give us also grace that we may fulfil it, in small things as in great. Make us gentle and forbearing; respectful each to each; considerate to the aged, the neglected and the weak; never too busy to be courteous and attentive. May we never mistake familiarity for gentleness, rudeness for independence, bluntness for frankness. Teach us how all differences of class are done away in Thee; and draw all men ever closer to one another; in the Spirit of Jesus Christ our Lord. Amen.

(Adapted from Bishop Westcott and S.C.M. School Prayers.)

2. A Prayer for our Country.

Almighty God, Who hast given us this good land for our heritage; we humbly beseech Thee to bless us with honourable industry, sound learning and pure manners. Save us from violence, discord and confusion: from pride and arrogance and every evil way. Defend our liberties, preserve our unity. Endue with the spirit of wisdom, prudence and fortitude all those to whom is entrusted the authority of Government; to the end that there be justice and peace at home, and obedience to Thy law among the nations of the earth: through Jesus Christ, our Lord. Amen.

(Acts of Devotion.)

Bibliography

Village Sermons (First Series). F. J. A. Hort. (Macmillan.) 4s. 6d.
Lord Chesterfield: Letters to His Son. (Methuen.) 12s. 6d.
Manhood in the Making. (Section by E. Graham Howe.) Ed. T. E. Coade. (Peter Davies.) 10s. 6d.

LESSON XVIII

THE CHURCH'S BOOK—THE BIBLE

Introduction.

In Part II of this Course we have been studying subjects related to the Church, and especially to the Church of England; its ceremonies, services and sacraments; and the manners of its members. We must now pass to the Church's Book and Charter, the Bible. The Church is a living and developing society; it is not tied in any mechanical way to the written word. But its developments must be in line with the Spirit of its Master, and the New Testament provides our only records of Him. The Old Testament in turn reveals the inspiration of Jesus as in line with that of His great Jewish predecessors, so that in a true sense, the history of the Church begins with Abraham, so far as our records are concerned. Thus the Bible supplies a principle of criticism by which the Church must always be testing whether its own developments are true to what is permanent in its origins, and for this reason, as well as for the exceeding greatness of its inspiration, it must be studied by Churchmen regularly. Moreover, in our English version its literary quality matches its inspiration.

There will be three lessons on the Bible. The first lesson shows how it can be presented in three simple ways as a record of the devoted lives of great religious men and women. The second lesson explains how the Bible (or the Books: Gk. *βίβλία*) came to be written and collected together in one sacred volume. The third lesson tells the story of the English Bible, and deals briefly with the history of its MSS. and the rise of Biblical Criticism.

Three Simple Ways of Presenting the Bible

I. As a Text-Book of Religious Experience.

1. The Bible makes its first appeal to us as a book of religious life; it is A RECORD OF GREAT LIVES lived in the service of God. In its two thousand years of witness to the spiritual quality of the good life lies its authority. The great men and women of the Bible, although many of them fell below our own Christian standards

and would have been put in gaol to-day for some of their actions, were nobler and MORE WHOLE-HEARTED in their service of God THAN THEIR CONTEMPORARIES. They experienced the same temptations and trials, but met them with SUPERIOR RELIGIOUS FAITH. Although some of them were mobbed and stoned and martyred, and all of them were persecuted and sorely tried, they grew in inward peace and power. The general evangelical import of all this should be made much of. Thousands who have lived without God have come to curse the day that they were born, and have died in mental torment; but no one has ever said, "I have served God and I wish I had not".

2. There is a further value in the study of the great lives of the Bible in that living persons who look into the inner springs and depths of their own hearts often feel that their OWN EXPERIENCES have in some strange way been lived through and SANCTIFIED by these noble souls of old, from whose ministry are thus still to be obtained counsel and strength.

II. As a Record of Progress in Religion.

The teacher should survey the Bible swiftly as a record of peak personalities, each one rising above the level of his predecessors and so giving to us clearer views of God. The Bible then falls into sections which represent in various ways and degrees the influence of these outstanding men and women. (See Lesson XIX.) The following are the peak personalities of the Bible and their main contributions to religious thought. As each one is mentioned, the important chapters and references should be found by the class.

ABRAHAM (c. 2000 B.C.) appears before us as one who adventured out of his own country at the call of his God. Thus, at the outset, we are taught that even primitive religion begins with the exercise of faith. (Gen. xii. 1–8; xv. 1–6.)

MOSES (before 1100 B.C.) was a henotheist, teaching the worship of the god Yahweh only, whilst not denying the existence of other gods (cf. the First Commandment); also he placed the stress on the moral, not the sacrificial approach to Him (cf. the Ten Commandments generally). Moses communed with Yahweh in earthquake, storm and fire upon Mount Sinai, where he believed that the god had his home. A special feature of Mosaic religion was that Yahweh had adopted and delivered the Hebrews, whereas the gods of other nations were tribal and in some sense bound to them. Here then was a beginning of true religion as distinct from magic (Exod. xix. 3–6, 17–19; xx). Note Moses' absolute trust

in his God: "Yahweh shall fight for you, and ye shall hold your peace." (Exod. xiv. 14.)

Read Exod. xiii. 17–19, 21; xiv. 5–7, 10–14, 19b, 20, 21b, 24, 25; which represent early accounts of the Exodus.

Note. The "Pillar of Cloud by day, etc." describes the appearance of a volcano. The Red Sea should be translated Sea of Reeds, which is north of the Gulf of Akaba, north of which again the real Sinai, or Horeb, is situated. Certain of the verses omitted represent late editorial heightenings of the miraculous (e.g. xiv. 21 (first and last words), 26, 28), the earlier accounts clearly recording that the chariots of the Egyptians were only bogged.

ELIJAH (c. 875 B.C.: at least 300 years after Moses) similarly sought his god in the elemental forces on Mt. Sinai, but was rebuked: "What doest thou *here*, Elijah?" He received a higher and a gentler revelation, i.e. through a "still, small voice". (1 Kings xix. 1–16.) This marks a new stage in the individual's communing with the Divine, and prepares the way for inspired preaching or prophecy. From this time, too, the Hebrews saw God's hand in the happenings of history and not only in the phenomena of nature.

THE 8TH CENTURY PROPHETS stand out as a group of peak souls. AMOS (c. 760 B.C.), HOSEA (c. 740 B.C.), ISAIAH (c. 740–700 B.C.), MICAH (c. 700 B.C.), taught respectively, as a result of their experience and hard thinking, that Yahweh is One whose character is universal justice, fatherly affection for Israel, worship-inspiring holiness, and gracious condescension (Amos v. 24; Hos. vi. 6; Isa. vi.; Mic. vi. 6 ff.).

JEREMIAH (c. 621–586 B.C.), climbing on the shoulders of his predecessors, was able to see that such a God demands our personal devotion ("My Father, Thou art the guide of my youth"—Jer. iii. 4), and looked forward to a time when all would be inspired to give it. ("They shall all know Me from the least to the greatest." —Jer. xxxi. 31 ff.).

EZEKIEL (c. 600–570), faced during the Exile with the problem of suffering, taught that every individual has a responsibility for his own lot. (Actually he exaggerated this. Cf. Ezek. xviii. 4: "The soul that sinneth, *it* shall die". . . . "If the wicked man turneth away from his wickedness, he shall save his soul alive"); and that the worship of God must be conducted with a ritual suitable to His awe-ful holiness.

THE SECOND ISAIAH (c. 530 B.C.), whose true name is unknown, had the genius to fuse all these previous teachings into a clear spiritual faith in one God only (Monotheism). He also taught

that God is Lord over History (Isa. xli. 25; xliv. 7; xlv) and Lord over Nature (xl. 12, 22, 26; xli. 17 ff.). Finally, he taught that the triumph of God's servants comes through suffering (liii).

The unknown writer of the BOOK OF JONAH (c. 400 B.C.), in whose allegory Jonah—i.e. the Jews—is swallowed up by a great fish—i.e. the Exile—condemns religious exclusiveness and demands the evangelisation of the heathen (i. 1–3; iv. 2).

THE PSALMISTS (all anonymous and chiefly post-Exilic) give us words in which to lift the heart up to God, whatever the occasion. Through their high sense of communion some of them came to realise that the relationship between God and the soul is one that cannot be broken, and so they prepared the way for a doctrine of life after death (cf. Ps. lxxiii. 23 ff.).

The unknown writer of the BOOK OF DANIEL (c. 165 B.C.) was the first to proclaim definitely a final resurrection and last judgment (xii. 2 ff). He pictures, too, a Kingdom of a heavenly character in which the kingdoms of this world shall give way before the people of God (vii. 13 ff.).

JESUS purified, exalted and added to all these previous teachings, and He alone lived a life in which there is no gap between precept and practice. The teachings of Christianity derive from Him, just as Judaism derived from Moses—with this fundamental difference, that we worship God in Jesus, whereas we only venerate Moses. (See Lesson IV.)

SAINTS PETER, PAUL AND "JOHN" were the great Christian leaders who spread the teaching of Jesus; and the first two founded Churches from which the Christian Faith has spread.

III. As a Genuine Book (or Collection of Genuine Books).

1. When the literature of the Bible is approached as we approach other books, it soon becomes clear how different it is from them. Allowed to stand on its own merits, and not treated as a revelation dropped from Heaven, its supremacy is quickly established by the supremacy of its inspiration.

If the Bible is primarily a record of God's intimate dealings with individuals, we see that what is called DIVINE REVELATION IS REALLY INSPIRATION IN THE SPHERE OF RELIGIOUS TRUTH. God reveals Himself by inspiring men and women, and the great men and women of the Bible are among the foremost who have had the courage to speak out what He has made known to them. His truth, of course, can only be proclaimed in the way men see it, so that the possibility of error in their presentation of it is not precluded. Therefore the words of the Bible must not be looked

upon as infallible; they must be carefully weighed, not thoughtlessly repeated. At the same time, the writings of the Bible, because they are primarily concerned with spiritual truth, have a universal and largely permanent value. There is a spark from off the altar of God in man's inmost soul, and when he concerns himself with the things of the Spirit he comes most directly into touch with God and is most free from error in recording his experience.

2. But what man learns of God in the inmost sanctuary of his being has to be applied to the conditions—to the politics and to the social and economic conditions—of his day. And it is the Prophets' APPLICATIONS OF THEIR REVELATION which we so often find remote from us. If, however, we look deeper, we reach an unchanging ground of truth; e.g. the teaching of Isaiah on unreserved faith in God can be disentangled from his applications of it in denouncing all foreign political alliances. This sifting process, which releases for us the inmost core of the Bible teaching, is one of the blessings which the science of BIBLICAL CRITICISM has bestowed upon us.

3. The teacher should not leave this point without making it clear that ALL TRUTH IS A REVELATION OF GOD. Truth is one, if many-sided, and it is a fundamental error to think of the truths of astronomy, for example, as not being revealed by God to those who discover them. Moral and spiritual truth is the highest kind of revelation, but it must not be entirely separated from other kinds. This is the basis of the difference between the traditional and the fully Christian presentation of our religion, and only if it is accepted can the coherence of the theological system of this Course be grasped.

Note. A special effort may be made after this lesson to encourage the pupils to join the BIBLE READING FELLOWSHIP. The programme of readings is obtainable monthly, price 2d. (1d. if twelve or more are ordered), from 171 Victoria St., S.W.1., and the teacher will perform a useful service in obtaining and distributing these. Regular opportunities should also be provided for those who use the readings to discuss them with the teacher, —who should also use them.

The less ambitious LECTIONES LECTIONARY is also recommended. This is a Public School compilation (Spottiswoode, Ballantyne & Co. Ltd., Eton College, Windsor. Price 4d.) It covers the whole year.

PRAYERS

1. The Prayer of the Lesson.

O Thou, Who hast a word for us in all Thy works and revealest Thyself to us by many ways, we thank Thee specially for the Holy Bible; for the plain and ample guidance it contains; for the sublime instructions it affords; for the consolations and hopes it presents to the penitent, the afflicted and the dying; for the immortal life it reveals to us; for the eternal glory and happiness it promises to those who love and strive to obey Thee. By the light and assistance which it gives to our ignorance and frailty may we be enabled to order our steps aright; to keep Thy laws and ordinances; and steadily to pursue that path of virtue and true holiness which leads to Life Eternal. Amen.

(Adapted from James Martineau.)

2. For a Profitable Study of the Scriptures.

Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace, and ever hold fast the blessed hope of everlasting life which Thou hast given us in Our Saviour Jesus Christ. Amen.

(Collect for the IInd Sunday in Advent.)

3. A Thanksgiving.

O God, the God of our fathers, Who in Thy wonderful Providence hast made all ages a preparation for the Kingdom of Thy Son we thank Thee for the morning light which Thou didst cause to shine in the Patriarchs and Prophets; and we beseech Thee to make ready our hearts for the brightness of Thy glory and the fullness of Thy blessings in Jesus Christ Our Lord. Amen.

(James Martineau.)

Bibliography

General Note. The books on the literature, growth and theology of the Bible would fill a library. Before attempting to make any selection from them, it would be well to consider which have marked turning points in the modern study of the Bible. The following would seem to have been decisive:

The Religion of the Semites (W. Robertson Smith. A. & C. Black. 1889. 12s. 6d.), as studying the modes of thought common to primitive man and proving that Hebrew religion has its roots in them.

George Adam Smith's *Commentary on Isaiah* (Hodder & Stoughton. 1897. 2 vols. £1 1s. od.), as showing how prophetic religion was integrated with particular historical situations, and how the permanent and the changing elements in religion are to be separated.

S. R. Driver's *Commentary on the Book of Genesis* (Methuen & Co. 1904. 18s.), as bringing the whole sphere of knowledge to bear on the understanding of the Bible.

Note. Smith and Driver set up a new standard in Biblical commentaries.

Between the Old and New Testaments (R. H. Charles. Home University Library. 1914. 2s. 6d.), as opening up an unknown field of study, and providing a religious and historical background for the New Testament.

Sir John Hawkins' *Horae Synopticae* (Oxford U.P. 1898. 12s. 6d.), as establishing for English readers the conclusions already reached by German scholars that the Gospels of Matthew and Luke are dependent on that of Mark and upon another source (Q) now lost.

B. W. Bacon's *The Beginnings of Gospel Story* (Yale U.P. 1909), as proving that even the earliest Gospel, St. Mark, is an edition, from a particular point of view, of previously existing Gospel material. As the author says: "The evangelic tradition consists of so and so many anecdotes, told and retold *for the purpose of explaining or defending beliefs and practices of the contemporary Church*". In other words the New Testament represents Christianity in a particular setting, from which its spirit must be disentangled and applied to the conditions of each age.

The following are a few general books bearing on the Lessons on the Bible.

† The Books marked thus are very simple.

Inspiration

The Nature of Scripture. A. S. Peake. (Hodder & Stoughton.) 1922.
**Inspiration.* S. Sanday. (Longmans, Green.) 9s.
†*How God Inspired the Bible.* J. Paterson Smyth. (Sampson Low.) 2s. 6d.
†*God, Conscience and the Bible.* J. Paterson Smyth. (Sampson Low.) 2s. 6d.

General History and Geography

†*The Ancient World and its Legacy to us.* A. W. Blunt. (Oxford U.P.) 3s. 6d.
A Short History of the Jewish People. C. Roth. (Macmillan.) 18s.
A History of Israel. W. O. E. Oesterley and T. H. Robinson. (Oxford U.P.) 2 vols. 30s.
†*Through the Lands of the Bible.* H. V. Morton. (Methuen & Co.) 7s. 6d.
†*In the Steps of St. Paul.* H. V. Morton. (Rich & Cowan.) 7s. 6d.

The Old Testament Books

An Introduction to the Books of the Old Testament. W. O. E. Oesterley and T. H. Robinson. (S.P.C.K.) 10s. 6d.
The Old Testament and The Jewish Church. W. Robertson Smith. (A. C. Black.) 7s. 6d.
The Prophets of Israel. W. Robertson Smith. (A. C. Black.) 7s. 6d.
The People and the Book. Ed. A. S. Peake. (Oxford U.P.) 10s.
Peake's Commentary on the Bible. (T. C. and E. C. Jack.) 15s.
†*Our Bible in the Making.* J. Paterson Smyth. (Sampson Low.) 2s. 6d.
†*Ancient Documents and the Modern Bible.* J. Paterson Smyth. (Sampson Low.) 2s. 6d.
†*The Bible in the Light of To-day.* "The Enquiring Layman." (J. Newnes Ltd.) 1s.

Old Testament Theology

Hebrew Religion. W. O. E. Oesterley and T. H. Robinson. (S.P.C.K.) 10s. 6d.
Outlines of Old Testament Theology. C. F. Burney. (Rivingtons.) 2s. 6d.
The Old Testament. S. A. Cook. (S.P.C.K.) 7s. 6d.

The New Testament Books and Theology

Introduction to the New Testament. K. & S. Lake. (Christophers.) 7s. 6d.
The Literature of the New Testament. E. F. Scott. (Columbia U.P.) 15s.
†*The New Testament To-day.* E. F. Scott. (Macmillan & Co., New York.) 4s. 6d.
**The Four Gospels.* B. H. Streeter. (Macmillan.) 21s.

The Gospel History and its Transmission. F. C. Burkitt. (T. & T. Clark.) 12s.

The Gospel and the Early Church. J. Mackinnon. (Longmans, Green.) 16s.

The Background of the Gospels. W. Fairweather. (T. & T. Clark.) 12s.

The Mission and Message of Jesus. H. D. A. Major, T. W. Manson and C. J. Wright. (Ivor Nicholson & Watson.) 25s.

The Gospels. Vincent Taylor. (Epworth.) 3s. 6d.

Commentaries

The Century Bible; The Westminster Commentaries; The International Critical Commentaries; The Moffatt New Testament Commentaries.

The English Bible

Our Bible and the Ancient Manuscripts. Sir F. Kenyon. (Eyre & Spottiswoode.) 10s. 6d.

†*How we got our Bible.* J. Paterson Smyth. (Sampson Low.) 2s. 6d.

See also The Introduction to the Revised Version of the Bible.

LESSON XIX

THE GROWTH OF THE BIBLE
AND
THE FIXING OF THE CANON

I. The Growth of the Hebrew Bible, or Old Testament.

1. The Bible came into existence gradually, and the growth of its compilation can be traced over a period of nearly a thousand years.

2. EACH PART of the Bible as we now have it OWES ITS EXISTENCE DIRECTLY OR INDIRECTLY to some great religious leader, usually called A PROPHET, i.e. a forth-teller (rather than a fore-teller). He did not often write his message down, but preached and taught it. THE FINAL RESULT WAS THREEFOLD:

(*a*) New laws were issued by reformers whom he inspired, and the people began to change their ways.
(*b*) The story of the prophet's life and preaching took shape and was finally written down.
(*c*) Interest was aroused in the history of the times, and an account of this was compiled as a background against which the new era which the prophet has ushered in could be understood.

THIS IS THE KEY TO UNDERSTANDING THE BIBLE. We will now turn to the great religious leaders of Israel and see how, successively, their life-work had this threefold result.

3. MOSES was the first great Hebrew of historical times. The changes which he brought about were far-reaching. His ideals are summed up in the Ten Commandments, the FIRST LAW of the Hebrews, which was probably first written down on two large stones from Mount Sinai. The observance of this law welded the Hebrews together and gave them a sense of nationhood. They cherished the stories of their almost legendary forefather, Abraham, and recited the great deeds of Moses and of his successors. But probably none of these stories were yet written down. They would be borne in memory as camp-fire stories. By the time of the Judges

(Deborah, Gideon, Samson, etc.) when the tribes led out of Egypt by Moses were in the stage of settling down, writing may have begun: the Song of Deborah (Judges v) is a very ancient ballad. We read too (2 Sam. i. 18 and Num. xxi. 14) of books now lost, as e.g. the "Book of Jashar" and the "Book of the Wars of Yahweh". And after the monarchy had been established, some kind of Court records would be kept (cf. the frequent references in the Books of the Kings to "The Chronicles of the Kings of Judah" and "of the Kings of Israel"). But none of this material was in any sense a sacred book, a Bible. Nevertheless it will be seen that as a result of Moses' life and teaching the consequences mentioned in 2. (above) were operating. A law had come into existence and history and literature were shaping. (See Note on J and E on p. 170.)

4. The next men to effect far-reaching changes were THE 8TH CENTURY PROPHETS, Amos, Hosea, Micah and Isaiah. As a result of their preaching, and as an application of it to existing religious and social conditions:

(*a*) A code of new laws was issued in 622 B.C. called Deuteronomy, i.e. the SECOND LAW. (This would be the nucleus of the present BOOK OF DEUTERONOMY, additions being made to the original later on.) It was written down on parchment and a reformation of society on its lines was begun. (See 2 Kings xxii—the thrilling story of the finding of Deuteronomy, which had been compiled by the prophets' followers and hidden in the Temple). Moreover this book was regarded as a sacred oracle; and with it the compilation of the Bible proper was begun.

(*b*) The words of these prophets were remembered, and accounts of THEIR PREACHING AND LIVES WERE WRITTEN. These are preserved in the four books of the Bible which bear their names.

(*c*) The HISTORY of the times, and of times previous, began to be written as A CONTINUOUS WHOLE, use being made of the ancient oral and written traditions and records. (See 3. above.) These were edited by the supporters of the Deuteronomic reform and constituted the first form of the Books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Samuel and Kings.

5. Great 6TH CENTURY PROPHETS were Jeremiah; Ezekiel; the "Second Isaiah". A third law resulted, principally from Ezekiel's preaching. Jeremiah was too near the Deuteronomic reform, being at first indeed a supporter of it, to inspire another law; and for the

rest his preaching, like that of the "Second Isaiah", was too inward and missionary-hearted to be as yet fully understood by more than a very few. Even the name of the "Second Isaiah" has perished.

(*a*) This THIRD LAW, The LAW OF HOLINESS—was written down, possibly as early as 500 B.C.—and forms the core of the BOOK OF LEVITICUS (Lev. xvii–xxvi)—so called because it was drawn up by the Levites (which was at that time another name for priests). It instructed the people chiefly how to improve their manner of worship and taught their ritual observances.

(*b*) The NEW PREACHING was written down in the first form taken by the books which bear the prophets' names.

(*c*) The history of these new times was written in records which are now in very confused form in the books called Ezra and Nehemiah. Then the HISTORY OF THE TIMES PREVIOUS WAS EDITED ALL OVER AGAIN from a priestly point of view c. 300 B.C. New stories of Creation, of the patriarchs and of Moses were composed. They were dovetailed, when possible, into the existing writings from Genesis to Judges; but the books of Samuel and Kings were completely rewritten in the form of 1 and 2 Chronicles, because the earlier form was too completely at variance with the new priestly ideas to make it possible to adapt it.

This is the teacher's opportunity to say something of THE SOURCES J E D AND P; and opportunity should be given to demonstrate their existence.

[J and E, themselves early sources (possibly the one 9th century B.C. and the other 8th), embody still earlier Hebrew traditions in the form in which these were preserved in the Northern and Southern kingdoms respectively. Scholars call them J and E because in the former the God of the Hebrews is at first spoken of as Jahweh (a proper name) as contrasted with Elohim (the word for God). But J and E may also be regarded, more consistently, as the initial letters of the two kingdoms Judah and Ephraim (Irsael). D, of course, represents the Deuteronomic writings, and editings, and P the priestly ones.

In Genesis i. and ii., P is represented by i. 1–ii. 4a; J by ii. 4b–end. (The latter should begin: "In the day that Jahweh made . . ., before every plant . . ., Jahweh had not caused it to rain . . .). Note the different names for God and the marked differences of expression, e.g. "created" in P, "formed" (i.e. "shaped") in J.

In Genesis iv.–ix., P and J are not laid side by side but dovetailed together. In P the fountains of the great deep are broken up, causing

a flood; while in J there is a deluge of rain. In P the animals are two and two, in J seven and seven. Also the differences of expression already observed between i. and ii. persist, and the anthropomorphism of J's idea of Jahweh is equally noticeable.

In Genesis xxxvii., J and E are dovetailed together but can easily be separated: the names of the father, of the leading elder brother, and of Joseph's owners are different; likewise the causes of jealousy and the plan of the brothers to get rid of Joseph.

The influence of D is to be seen in the editorial framework into which the narratives of Judges and Kings are cast. Cf. Judges ii. 14–19; iii. 8–11, and 12–15; etc.; 1 Kings xv. 1–8, 25–31; etc.

The detection of these different sources is of the greatest interest to a class, and the teacher should consult commentaries for detailed statements of them.]

6. The writing of books on religion was now established, and others were soon added to the Sacred Collection, e.g.—

(*a*) Psalms (i.e. in Hebrew, praises): edited and added to until the 2nd century B.C., for use as a hymn-book in the second Temple.

(*b*) Proverbs and Ecclesiastes (wise sayings): edited c. 3rd century B.C.

(*c*) "Job" (passionate philosophizing on the problem of suffering): c. 400 B.C.

(*d*) Song of Songs (a love song): c. 250 B.C.

(*e*) "Ruth" (a religious romance): c. 450 B.C.

(*f*) "Jonah" (an allegory concerning Israel's mission to the word): c. 350 B.C.

(*g*) "Daniel" (an exhortation to suffer persecution like the men of old): c. 165 B.C.

(*h*) "Esther" (a historical novel): c. 150 B.C.

(*i*) The Apocrypha (a number of writings which reflect the political conditions and the moral and religious outlook of the Jews during the two hundred years "between the Testaments".)

II. The Fixing of The Canon of Both Testaments.

1. It would seem that what are now the first five Books of the Bible (the Pentateuch) only reached their final form as "The Law of Moses" about the end of the 4th century B.C. The Books of the Prophets were added to until about the middle of the 2nd century B.C. These consisted of Joshua, Judges, Samuel and Kings, grouped together as "The Earlier Prophets"—and of Isaiah, Jeremiah, Ezekiel and the twelve so-called Minor Prophets, grouped together as "The Later Prophets". The remaining books, "The Writings",

went on increasing in number until Christian times. Finally these three collections—the Law, the Prophets and the Writings—were authorised as the Canonical (i.e. standard) Jewish Scriptures early in the 2ND CENTURY A.D.

The books which were then excluded from the Canon (those in the Apocrypha) were none the less included in the Greek Translation of the Jewish Scriptures (made about 270 B.C. and called the Septuagint), and so became part of the first Bible of the Christians; for the first Christians (outside Palestine) used the Jewish Scriptures only in their Greek Version.

2. THE TERM "OLD TESTAMENT" was given to the Jewish Scriptures by Christians. They regarded these Scriptures as their inheritance, the record of a "testament" (covenant-relationship) with God that was old and past, but which pointed forward to a new and better one. Jesus Christ had brought about the "NEW TESTAMENT", a record of which was contained in the Christian writings. The more important of these last were grouped together by the last quarter of the 2nd century A.D.; but the Canon of Christian Scripture was NOT FINALLY FIXED UNTIL ST. ATHANASIUS —then the foremost man in the Church—laid it down in A.D. 367. Many important writings were then excluded which might now well be grouped together as a kind of New Testament Apocrypha, including, for instance, the First Epistle of Clement of Rome, the Epistles of Ignatius, the Didache and the Epistle to Diognetus.

III. The Growth of the Greek Bible, or the New Testament.

1. Just as the Old Testament sprang from the preaching of the prophets, so the New Testament sprang from the preaching of Jesus and His great disciples, especially St. Paul. We observe too, that this sublime preaching finally issued, just as did the preaching of the Jewish Prophets, in:

(*a*) The formulation of another new law for mankind, i.e. the SERMON ON THE MOUNT, superseding the Law of Moses given on Mount Sinai.

(*b*) The records of stories of the life and death and words of Jesus; these being finally edited as "THE GOSPELS", each from a distinctive angle, according to the special view taken of what the nature and mission of Jesus really was.

(*c*) The writing of a history of the times of Jesus, and of the spread of Christianity. This is the purpose of THE ACTS: and St. Luke's Gospel, too, by the same author, most nearly of all the Gospels approaches the historical form.

2. But a new factor has to be taken into account in studying the compilation of the New Testament, viz. the continued life of Jesus after His death; and the New Testament first began to take shape as a result of the disciples' experience of this. Thus, ST. PAUL'S LETTERS (written in Greek) are the earliest New Testament writings (A.D. 49 onwards). Paul was a contemporary of Jesus and knew the first disciples. His writings thus take the existence and mission of the historical Jesus for granted, and he is chiefly concerned with the Spirit of the Risen Lord and its transforming effects on himself and others. He writes in a living style to the Churches which he founded, hammering out at white heat the great new thoughts which his Christian experience brought to him; and his letters also bear the mark of genuineness in his way of dealing with concrete situations like disputes in the Christian communities, the conduct of Church Services and the attempts of others to undermine his work by insisting on the observance of Jewish customs by his Gentile converts. These epistles would be read out to and handed round among those to whom they were written, with all the eagerness that attaches to letters from a revered leader and friend.

Note. St. Paul's Epistles were finally edited, and in some cases added to, during the second century; but the material which is not the work of Paul himself mostly represents a genuine *development* of his thought. The Epistle to the "Ephesians" is an example of this development on a large scale, the principal idea in this case being that of the Church as the Body of Christ. The Pastoral Epistles (1 and 2 Timothy and Titus) on the other hand are not genuinely Pauline in thought, although they may well contain many of Paul's actual expressions.

The great spread of Christianity, chiefly due to Paul, led eventually to the compilation of the Gospels and Acts out of earlier material. Even the earliest Gospel, St. Mark, shows marked Pauline traits.

3. THE GOSPEL MATERIAL, in its earliest form, apparently consisted of oral accounts of what Jesus did and taught. Thus, His sermons were remembered and gradually assumed a more or less fixed outline (or "form") in people's minds by constant repetition; e.g. the Parable of the Sower (Mark iv. 3–9). Later on, these separate "form-units" would seem to have been collected into groups, each illustrating a particular theme. For example, Mark ii. 1–12; 13–17; 18–20; 23–28; iii. 1–6, were evidently stories about Jesus and His ecclesiastical enemies which had been collected together in illustration of this theme (doubtless to help Christians

suffering similar persecution) before they were incorporated in Mark's Gospel. Again, four examples of the way in which Jesus taught in parables have been grouped together in Mark iv. 1–9, 26–29, 30–32. St. Mark's Gospel abounds in other examples, and it clearly represents the stage when the different form-units and "pamphlets" were being brought together in a single book under the editorship of one man who had a particular interpretation of Christianity. Hence the need for critical studies, in order to get behind the existing Gospels and to discover as far as may be the original story and preaching of Jesus. The Gospels as we now have them are versions, or presentations, of the original Good News—*according to* Mark, Matthew, Luke and John; i.e. according as the writers to whom these names came to be given presented it. We need to discover and understand what particular interpretation of Jesus each of these writers held. The reality may well have included them all, in varying proportions. Remember too, that the Gospels were written in Greek, whereas our Lord and His first disciples spoke Aramaic.

4. THE GOSPEL ACCORDING TO MARK (A.D. 65–75), in addition to what has already been said concerning it, is specially noteworthy for the interest it shows in Our Lord's actions. It has been described as "What the eye saw"; and it probably contains the reminiscences of St. Peter, transmitted through his follower, St. Mark. But its final editing is almost certainly by another hand at Rome; by one who was concerned to show the origin of Christian practices and doctrines; e.g. Baptism, Communion, the Messiahship of Jesus.

5. THE GOSPELS OF MATTHEW AND LUKE (A.D. 85–95) together contain the whole of Mark (excepting fifty-five verses): and they also share a Second Source (now lost), which both again have reproduced word for word, and which evidently consisted chiefly of Our Lord's Sayings. Most of the parables, for example, are found in these two Gospels, which have been fitly described as "What the ear heard". In addition, as we have seen, MATTHEW has a special interest in Christian law and LUKE in Christian history. Matthew's Gospel was probably written at Edessa, and it contains Syrian and Jerusalem traditions, It was almost certainly the work of a converted Jewish Rabbi, not of the Apostle Matthew. Luke's Gospel also contains Syrian traditions, although it may have been written at Rome. It is not entirely certain that the writer was Luke, the companion of Paul, but, if not, he was one who was largely indebted to Luke.

6. THE GOSPEL ACCORDING TO JOHN (A.D. 100–110) is that interpretation of the original Gospel which obtained in Asia Minor. If Paul had written a Gospel, instead of his Epistles, it would have been rather of this kind, for Paul founded the Churches from which it came. Thus, like St. Paul's letters, the Fourth Gospel is most concerned with the Christian's experience of the Risen Jesus; and it is best described as "What entered into the heart of man" as a result of Our Lord's life and resurrection. Most of what it says has underlying meanings; it is a markedly spiritual and symbolical Gospel. Although written in Asia Minor, it is the work of one who was also acquainted with the philosophical and symbolical way of writing which obtained in Alexandria in Egypt.

7. THE ACTS OF THE APOSTLES (c. A.D. 95) is a history of the rise and spread of Christianity from the point of view of one who, at the end of the First Century A.D., looked back. The author is the same as the author of "Luke"; and one of his sources seems to be a "diary" written in the first person plural, probably by Luke, the companion of Paul.

8. THE REST OF THE NEW TESTAMENT is best understood as consisting of various writings of the developing Christian Churches, in times of persecution and false teaching, towards the end of the 1st century and early in the 2nd century.

Thus, THE CHURCH OF ASIA MINOR is represented by "The Revelation", the Pastoral Epistles, the Petrine and the Johannine Epistles;

THE CHURCH OF ROME by the writings now wrongly called the Epistle to the Hebrews and the Epistle of James;

THE CHURCH OF SYRIA by the so-called Epistle of Jude;

THE CHURCH OF ALEXANDRIA by the general mode of thought of the Epistle to the Hebrews.

Note. Each of these four great Churches produced other beautiful writings, not included in the Biblical Canon, but which also show us how the Spirit of Christ expressed itself in various doctrines, methods of Church organisation, ways of worship and of living-out the Lord's teaching under later conditions. It was long before the Church had one fixed form of doctrine, one ministry, one mode of worship and an expressed code of rules of conduct.

PRAYERS

1. The Prayers of the Lesson.

(1) We praise Thee, O God, for the Prophets and Saints of old, who kept the lamp of faith burning; for the Reformers, who saw the vision of a larger truth and dared to declare it; for the Law-givers, who made the path of duty clear that all might follow. Wonderfully do they speak to us from the Book of Books. O lighten our minds that we may receive their message aright and serve Thee in our own day with their faith, their vigour and self-sacrifice; through Jesus Christ Our Lord. Amen.

(2) Lord God, Who by the lives and teaching of the men and women of the Bible didst prepare the way for One far greater; we beseech Thee, that as in the infancy of our race Thou didst govern men by laws of righteousness and holiness, so now Thou wilt perfect within us the spirit of sonship to Thee; through Jesus Christ Thy best-beloved Son. Amen.

(Adapted from J. Martineau.)

2. Any of the Prayers of Lesson XVIII.

Bibliography

See Bibliography to Lesson XVIII.

LESSON XX

THE STORY OF THE ENGLISH BIBLE AND THE RISE OF BIBLICAL CRITICISM

I. Introduction.

We have now traced the story of the Old and New Testaments to the dates when their Canons were finally fixed, the one in the 2nd century A.D. and the other in the year A.D. 367.

About the year A.D. 400 St. Jerome, who was born in Italy, but spent most of his time in the East investigating MSS., settled in Bethlehem and translated the whole Bible from the original Hebrew and Greek into Latin, in a version which is called THE VULGATE. This version was called the Vulgate (as was the Greek Septuagint before it) because it was written in the "vulgar" or common tongue. All existing MSS., even the best, were displaced by it in due course, and after much controversy as to its authority it became the standard version of the Bible (as it still is in the Roman Catholic Church) though of course the many MS. copies of it varied in purity. It was from these Vulgate MSS. alone that translations into English were made, until the 16th century; and the superiority of the later English translations over even those made earlier in the same period was due in large measure to the greater knowledge of the best Vulgate texts obtained in Reformation times.

THE STORY OF THE ENGLISH BIBLE may be conveniently divided into FOUR PERIODS: the first from the coming of Christianity to England to the death of King Alfred the Great in A.D. 901; the second to the death of John Wycliffe in A.D. 1384; the third to the issue of the Authorised Version in A.D. 1611; and the fourth to the present day.

II. From Early Times until A.D. 901.

The English Bible is said to begin with a poem of about A.D. 670 attributed to Caedmon, a cow-herd of Whitby Abbey. This poem, of which a 10th century copy exists in the Bodleian Library, is in no sense a translation of the Bible; it is a metrical paraphrase

based on Biblical Books. But about the same time, Aldhelm, Bishop of Sherborne, who died in A.D. 709, translated the Psalms into Anglo-Saxon; and the Venerable Bede, who died at Jarrow in A.D. 735, translated the Gospels. King Alfred is said to have been particularly interested in a translation of the Lord's Prayer and of parts of the Law of Moses. But none of these writings is now in existence, not even in copies.

III. From A.D. 901 to A.D. 1384.

1. The earliest surviving translation is that of a Northumberland priest named Aldred, who about A.D. 950 wrote a word-for-word translation in Anglo-Saxon between the lines of the Latin of the famous Lindisfarne Gospels. These last had been copied, not later than A.D. 700, from a good Vulgate Text which had apparently been brought to England from Naples by a companion of Theodore of Tarsus, who became Archbishop of Canterbury in A.D. 669. The earliest surviving translations *proper* (i.e. not written word-for-word under the Latin) are also of the Gospels, and these were made in Wessex in the 10th century. We still possess six of these translations in their original MSS. About A.D. 990, much of the Old Testament was translated too. But after the Norman Conquest, which strengthened the power of the Roman Church in England, Lanfranc, who became Archbishop of Canterbury in A.D. 1070, confiscated the Anglo-Saxon translations; and in A.D. 1229, in order to stamp out the Albigensian and other "heresies" which claimed to be based on the Bible, the use of the Bible and even of the Psalter by the laity was forbidden in all lands by the Pope. After this date no English translation was made until the great religious revival of the 14th century.

2. This revival is, in England, principally connected with JOHN WYCLIFFE (c. 1320–1384). By his time religion had become commercialised and men's consciences were revolting against the doctrine of Purgatory and the sale of Indulgences connected with it. Wycliffe's opposition dates from the day when the Pope appointed an infant to an English living. Men were further shocked by the spectacle of rival Popes, one in Rome, the other in Avignon. Wycliffe saw that the only hope for a revival of true Christianity was to show men the form in which it was represented by the Scriptures, and therefore he and his associates made English translations of much of the Bible and sent them out by "Travelling Preachers". Wycliffe's version of the whole Bible, made with the help of others—chiefly Nicholas of Hereford—and completed

efore his death in 1384, is mostly in a free and colloquial style, nd the spirit that inspired it is well seen from this prayer which oncludes the Preface: "God grant to us all grace to understand well nd keep well Holy Writ, and suffer joyfully some pain for it at the ast": which brings us to the Fires of Smithfield. Soon after Wycliffe's eath those found in possession of an English Bible were burned t the stake with their copy tied round their necks; and from .D. 1401 to A.D. 1612 Smithfield Market was the scene of hundreds f executions. But it was impossible to silence the preachers of ustice, mercy and truth, who kindled their hearts from the inspired tterances of the prophets and from the life and teaching of Jesus nd His followers. The Bible was still mediated by these revivalists; ut only through a translation of a translation, i.e. through an nglish translation of the Vulgate.

V. From A.D. 1384 to A.D. 1611.

1. In A.D. 1453 the Turks stormed Constantinople; and in A.D. 1454 ne first dated product of a printing-press was made public. The rmer event drove Greek scholars into Western Europe, and the ress created a means whereby books could quickly be multiplied. hus the New Testament began to be read in Europe in its original nguage. The study of Hebrew also increased. In A.D. 1525 WILLIAM TYNDALE made an English translation of the Gospels om the Greek Text published by Erasmus in A.D. 1516 (revised him in A.D. 1522), and had it printed. This is THE BIRTH-YEAR THE ENGLISH PRINTED BIBLE,—although the actual printing as done in Cologne. The venture was financed by English merchants. ut the copies were bought up by the English pre-Reformation ishops and destroyed. Hostility to the idea of an English Bible as increased by Tyndale's marginal comments which exposed ne corruptions of the Roman Church, and by his use of such ore accurate words as "congregation", "senior" and "love" r the customary "church", "priest" and "charity". By A.D. 534, however, Tyndale had produced a revised edition of his ospels, together with a translation of much of the Old Testament irect from the Hebrew. The next year he was trapped in Belgium, nd in 1536 was strangled and burnt, crying "with a fervent, reat and loud voice, 'Lord, open the King of England's eyes'."

2. But even in A.D. 1534, Convocation had petitioned the King for n English Bible, and in 1535 one was published under authority y MILES COVERDALE. Coverdale re-introduced the ecclesiastical rms; otherwise his work is mainly an edition of Tyndale's. We

owe to him, however, translations into English from the Germa and the Latin (he was not a Greek or Hebrew scholar) of thos parts of the Bible, including the Apocrypha, left untranslated b Tyndale; and his is the special credit for the beauty of our Psalms The Prayer-Book Version of the Psalms which is still in use i our Church is Coverdale's.

In 1537, JOHN ROGERS of Deritend (Birmingham), a disciple c Tyndale, published a version which included parts of the Ol Testament version by Tyndale so far left only in manuscript and Tyndale's dying prayer was answered in that this essentially Tyndale Bible was authorised for public use by King Henry VII even though it contained controversial marginal comments. Roger (whose edition was known actually as "Matthew's Bible") wa later burnt at the stake by Queen Mary Tudor.

It now remained only for the Bible to be placed in all the Englis Churches; and Coverdale, using Matthew's Bible as well as h own edition of A.D. 1534, next produced the "GREAT BIBLE" A.D. 1539, a large volume which was usually chained to a pill in church. In spite of its high price even poor men bought it fo themselves, and read it to others, who heard it gladly. As S Frederick Kenyon says, "The Bible took hold of the peopl superseding . . . the most popular romances; and through th rest of the 16th and 17th centuries the extent to which it ha sunk into their hearts is seen in their speech, their writings, an even in the daily strife of politics". To it is largely due the lo of justice, truth and freedom which marks the period of England greatness since. Queen Victoria, on being asked by a native rul what was the secret of England's greatness, laid her hand on Bible, and said: "It is to be found here."

MANY OTHER ENGLISH VERSIONS appeared (e.g. Taverner's A.D. 1539; the Geneva Bible, A.D. 1557–60; the Bishop's Bibl A.D. 1568); the translation being steadily perfected until, in A.D 1611, under the commission of King James I, some fifty leadin English scholars in the Greek and Hebrew tongues produced th edition known to us as "The Authorised Version". This too into its service a much extended knowledge of Greek and Hebrew but it was published too soon to be benefited by newly discovere manuscripts like the CODEX ALEXANDRINUS, a 5th century MS which was presented to King Charles I by the Patriarch of Con stantinople in 1627 and is now one of the treasures of the Britis Museum.

V. From A.D. 1611 onwards: The New Situation.

1. The bulk of ANCIENT MSS. OF THE NEW TESTAMENT has been discovered since A.D. 1611. We now have a few fragments of New Testament papyrus dating from the 2nd century. Half-a-dozen New Testament UNCIAL (=inch-high; then, simply capital-letters) MSS. of the 4th to 6th centuries are now known, as well as over two hundred of later date. There are also available for study of the Greek Text more than two thousand four hundred CURSIVE (=flowing writing, developed in the 9th century A.D.) MSS., some of them as important as any Uncial after the first six, because they were copied from earlier MSS. now lost; and over sixteen hundred Lectionaries. Further, the New Testament was translated into Syriac and into Latin about A.D. 150, and into Egyptian about A.D. 200; and of these VERSIONS (i.e. translations) a great many manuscript copies exist dating from the 4th century onwards, together with a few earlier fragments of them. Many of these throw light on what was the original Greek Text (now lost) from which they were translated.

2. To these MSS. and manuscript Versions of the New Testament must also be added the evidence of THE EARLY CHRISTIAN FATHERS from the 2nd century onwards, some of whose quotations of the Bible we possess in citations of them by later writers like Eusebius (. A.D. 265–340), which throw some light on what was the Text of the New Testament at a time earlier than the date of our earliest surviving MSS. Other books of New Testament times, not now bound up with the Bible, have also come to light through similar quotations by the Fathers, and actual copies of some of them have now been found bound up with early Biblical MSS. For example, the Epistle of Barnabas and the "Shepherd of Hermas" are contained in *Codex Sinaiticus*, a 4th century MS. now in the British Museum.

3. With regard to the OLD TESTAMENT, Christian scholars now consult the earliest HEBREW MSS. These date only from the 9th century A.D., but they were the product of a thousand years of study by Jewish scholars to secure a Hebrew Text as near as possible to the lost originals. Likewise a 10th century A.D. SAMARITAN VERSION of the Pentateuch survives, a copy from copy after copy of Samaritan MSS. reaching right back to a lost original of 408 B.C. Equally, and in some ways more, important, we now possess GREEK VERSIONS of the Old Testament as old as the 2nd century A.D.; the first (now lost) translation into Greek having been made

at Alexandria in 270 B.C. Again, much study has recently been given to Jewish tradition contained in TARGUMS (Aramaic paraphrases of the Old Testament) and TALMUDS (traditional law, precepts and commentaries). And finally, during the last sixty years of ARCHAEOLOGICAL RESEARCH, the discovery of thousands of clay tablets, and of some inscriptions and MSS., has thrown light from Egyptian, Babylonian, Hittite, Cretan and Phoenician angles upon Biblical times, languages and certain incidents recorded in the Bible.

4. By the year A.D. 1870 it was seen that the Authorised Version of the English Bible contained inaccuracies which constituted a real reproach, and a revision of it was undertaken in consequence of a resolution passed by both houses of Convocation. After immense labours THE REVISED VERSION was completed in the year 1881 by companies of British and American scholars. Parts of the Preface to the Revised Version should be read in class. Besides improving the accuracy of the Text, it breaks up the translation into paragraphs instead of separate verses, and often thus makes the sense more evident; and it arranges poems as verse when possible. Also it has removed fanciful marginal dates, like that of the Creation in 4004 B.C. But the language of the Revised Version has not always the dignity and beauty of Elizabethan English, which is finer as language than the Greek of the New Testament and as fine as the Hebrew of the Old Testament. Further revision could with great profit be officially undertaken, especially in view of the new light thrown on the Bible by the MSS. discovered since 187

5. More far-reaching even than the results of Textual Criticism during the last sixty years have been the results of Literary and Historical CRITICISM.[1] There are three kinds of critical study of any written document:

(*a*) TEXTUAL Criticism; i.e. trying to establish the actual WORDS which each writing must have contained originally.
(*b*) LITERARY Criticism; i.e. trying to discover the DATES and actual AUTHORS and PLACE OF ORIGIN of the documents.
(*c*) HISTORICAL Criticism; i.e. investigating the SUBJECT MATTER of the documents and its truth.

(*a*) is sometimes called Lower Criticism; (*b*) and (*c*) together are sometimes called Higher Criticism. All these can be most fruitfully applied to the Bible, and will help us to understand it

[1] Criticism means discernment—seeing a thing as it is in all its parts, good and bad. It implies merit-finding quite as much as fault-finding.

Most of Lessons XVIII and XIX in this Course could not have been given without the help of Higher Criticism. Thus, it would be of great help to a study of the Bible to have an edition which should not only give a further revision of the Text, but should also make clear (1) the prophetic springs of the whole of its literature, (2) the various dates of its material, some of which, like the two Creation, Flood and Joseph stories, have even been joined together into one account, (3) the different stages of editing through which the books have passed and the purposes or "orientation" which governed the editors, (4) the nature of the material, e.g. historical, legendary, didactic, theological, allegorical, etc.

6. The Bible has lost its hold on people to-day for want of being made intelligible to them. Cannot we who have grasped the nature of its revelation, who have followed the story of its growth Hebrew, Greek and English, who have seen what it meant to our forefathers and what has been its place in the progress of the world—cannot we spread the demand for A REALLY WORTHY EDITION the Book of Books? The storms of protest which met alike the t appearance of St. Jerome's Vulgate, the translations of Wycliffe, he Reformers and of the Revisers of A.D. 1870, would probably replaced in this 20th century by deep thankfulness for new light the Bible. So would the Bible win its real authority, namely authority of its exceeding great inspiration, and rouse the ning faith of men in God.

PRAYERS

. THE PRAYER OF THE LESSON.

God, Who in every land and every age hast sought with compassion to reveal Thyself; Thou Who hast shown Thyself to all who sought Thee, who sought Thee truly and with humble self-forgetfulness; we beseech Thee to reveal Thyself to us. We come before Thee, O Father, the inheritors of all the ages; heirs of the conflict, the hard-won progress of the past. O unto us, without whom the past has no meaning and the future no existence, we beseech Thee to reveal Thyself, Our God. Amen.

(Adapted from Prayers for an Indian College.)

. A PRAYER TO STUDY THE BIBLE ARIGHT.

Almighty and most merciful God, Who hast given the Bible to be the revelation of Thy great love to man and of Thy power

and will to save him; grant that our study of it may not be mad
vain through the callousness or carelessness of our hearts, but tha
by it we may be confirmed in penitence, lifted to hope, mad
strong for service, and above all filled with the true knowledg
of Thee and of Thy Son Jesus Christ. Amen.

(George Adam Smith.)

3. A Prayer to value the Bible as our Fathers did.

God grant us all grace to understand well and keep well Hol
Writ, and suffer joyfully some pain for it at the last. Amen.

(John Wycliffe.)

Bibliography

See Bibliography to Lesson XVIII.

LESSON XXI

THE INSPIRATION AND TRANSFORMATION OF THE CHURCH

I. The Spirit of Christ and the Churches' Traditions.

With nineteen hundred years of history behind them—much more when the Jewish period of preparation is taken into account—the Christian Churches are sometimes in danger of forgetting Christ's Spirit and placing the chief emphasis on their traditions. (See also Lesson X.) We need, therefore, as these lessons draw towards their close, to remind ourselves of the character of the Spirit of Christ which brought the Christian Fellowship into an existence independent of the Jewish Church, and to make sure that as loyal Churchmen we shall be loyal to that Spirit above everything else. The traditions which we have inherited are noble, and never to be lightly set aside. They serve, moreover, as a guide when changes are being contemplated in doctrine, worship and conduct; and loyalty to them ensures that progress shall be real progress and not slavery to passing fashions. But even the traditions of the Church must in the last resort be set aside if the alternative is that the Spirit of its Master be made of none effect.

What then were the characteristics of Christ's Spirit?

II. The Characteristics of Christ's Spirit.

These were Freedom, Truth and Love.

1. FREEDOM. Jesus was brought up within the Jewish Church and normally observed its customs, e.g. worshipping and teaching in the Synagogue and observing the Feast of the Passover; but He lived in direct dependence upon God and made conscience His supreme guide. Thus, He criticized the Law of Moses and laid down new principles of conduct.

2. TRUTH. Jesus was completely genuine, clear-eyed and straight. His every word carried its full meaning. The Gospels do not even place adjectives on His lips. And there was neither ambiguity nor compromise in Him; He died rather than deny His revelation.

3. LOVE. No illustration is needed here; His words and acts were all of them words and acts of love, even when they were imbued with righteous indignation. (The Matthean imprecations against the Pharisees are commonly not accepted by scholars as genuine.)

III. The Early Churches as Fellowships of the Spirit.

The Resurrection, as we have seen, means that the Spirit of the Living Christ was quickened in the hearts of His disciples. They felt His touch within their souls; and,—"one loving Spirit sets another on fire". The disciples spread the knowledge of what He was, what He taught, how He had died upon the Cross and yet was living,—all the more powerful in this world because of His sacrifice. Thus Christianity spread, and new fellowships of the Spirit were formed, in Syria, Mesopotamia, Asia Minor, Greece, Rome and Egypt.

These early Churches were characterized above all things by the freedom, truth and love which had characterized Jesus.

1. FREEDOM. This is seen in the Christians' freedom from the power of sin, and from the fear of death and demons. Cf. Paul, "I can do all things through Christ that strengtheneth me"; and "Neither death, nor life, nor angels, nor principalities, nor powers . . . can separate us from the love of God". Remember also the way in which members of the Churches died, going to the wild beasts and other tortures, and finally down to the grave itself, with joy. To understand what this freedom means, read a book like T. R. Glover's *Jesus in the Experience of Men*. Moreover these first Christians were prophets. They spoke "with tongues", as the Spirit gave them utterance. Even a Church Service was not at first always conducted by a minister, but as prophetic inspiration moved the worshippers (cf. 1 Cor. xiv. 26–33).

2. TRUTH. The Spirit of Christ spurred early Christians on:

(*a*) to think. Cf. St. Paul's Epistles and the Fourth Gospel, which are monuments of fresh and soaring thought. "Mighty religion generates mighty thinking." (T. R. Glover.)

(*b*) to be genuine. E.g. they refused to offer the pinch of incense to the Emperor's statue, which implied according him divine honours, although this would have won them the right to think what they liked about him and practise their own religion. Again, Lucian, the 2nd century satirist, says that outside one of the pagan shrines a notice was posted, "Christians outside!"; for they would not allow people to be deceived by the oracle which in that shrine was really a snake with a mask tied on.

3. LOVE. We remember how Christians called slaves their brethren. Cf. The Epistle to Philemon and the experiment recorded in Acts of some Christians having all things in common. St. Clement of Rome (c. A.D. 100) tells how Christians would even sell themselves into slavery, that with their own purchase-price the starving might be fed. Remember too St. Paul's collection for the "saints" (i.e. the Church) at Jerusalem.

IV. The Churches Organize Themselves.

This early stage of full, free fellowship in the Spirit could not continue unaltered as the numbers grew. It was soon succeeded by one in which the Churches began to organize themselves. Thus:

1. The freedom of the early Churches in matters of organization, which allowed wandering preachers—as those who were pre-eminent in the Spirit—to take the lead in any Church they visited, was fruitful in practical difficulties; and the expected Parousia, or Second Coming, of our Lord to end the world was seen to be long delayed; so that direction was gradually vested in the local elders and AN ORGANIZED MINISTRY came into being. Finally three separate orders of the ministry were established, those of bishops, priests and deacons. This happened in some Churches earlier than in others, e.g. in some parts of Syria by the end of the 1st century, but not in Rome until the 2nd century.

2. The passion to know, which manifested itself at first in free enquiry and in untrammelled (even contradictory) statements of religious truth thrown off from the white heat of religious experience, was soon directed to the formulation of a more exact body of beliefs in the light of current philosophy and of unbelievers' challenges, or of mistaken teachings within the Church; so that we come to the era of CREED-MAKING.

3. The love which poured itself out at first in impulsive acts of self-forgetfulness soon began to express itself also in definite duties prescribed for Christians. Thus a system of CHRISTIAN ETHICS, a moral code, was gradually drawn up for observance. There were rules of fasting and almsgiving, laws of marriage, etc. And as part of this moral code there also now came into being prescribed penances before the re-admission of erring brethren.

V. The Dangers of Ecclesiasticism.

1. Organization is of course a necessity. The stage represented by Section IV above was inevitable. There must be visible Churches

as well as the Church Invisible; Churches must have a ministry, a doctrinal system and a moral code. But all these must exist to serve Christ's Spirit of Freedom, Truth and Love, and the danger of betrayal is always present. The machinery of Church organization tends to take the upper hand; the position of its ministers tends to become magnified apart from their inspiration; the community tends to look upon its creeds, once formulated, as final truth, and to compass its members about with external regulations.

2. These dangers, always present, became more and more real in the Middle Ages, until finally there was an outburst of the Christian spirit against them in the 16th century. Thus came THE REFORMATION; and among the Churches which reformed themselves (largely owing to the rediscovery of Primitive Christianity through translations of the Bible, as described in Lesson XX) was THE CHURCH OF ENGLAND.

VI. The Spirit of Freedom, Truth and Love reasserts Itself.

The Reformation, then, stands for the reassertion of the original spirit of Christianity:

1. FREEDOM. The human soul claimed direct access once again to God. The right—and duty—of private judgment were asserted. Traffic in things spiritual was repudiated. The ministry was reinterpreted, the fullness of family life being restored to the clergy. And THE PEOPLE WERE GIVEN A PART with the Clergy IN THE CHURCH'S SERVICES.

2. TRUTH. SUPERSTITIONS WERE CLEARED AWAY, especially such as had sprung from the elaborate structures built upon three particular texts of Scripture, viz. "This is my Body" (interpreted by a Doctrine of Transubstantiation which, combined with "propitiatory prayers", encouraged also the practice of Masses for the Dead); "Hail Mary" (the ascription to Our Lord's mother of the title "Mother of God", and the accordance of divine honours to her); "Thou art Peter and upon this rock I will build my Church" (the claims of the Papacy).

3. LOVE . This was less evident in the period of the Reformation. We get indeed such expressions of it as Dean Colet's beautiful attitude to children (see Seebohm's *Oxford Reformers*, Ch. VI); but on the whole the Reformers were stern men, and RIGHTEOUSNESS AND JUSTICE were the forms of love which most appealed to them. There were even, at first, persecutions of Catholics while the Reformers were in power, but we must remember that both

Catholics and Reformers had been brought up in the Roman Catholic doctrines and practices which encouraged religious persecution; and the standards of civic life admitted of such acts and the desire for change arose only gradually.

VII. The Church's Present Need of Reform.

ITS ANTECEDENTS

1. The old Reformation was never completed. The spirit of freedom, truth and love burst forth, but the attribute of supreme authority, denied to the Papacy, was soon transferred to the letter of the Bible. The Bible, from being the means of a great liberation, became itself a tyrannical authority; its spirit was forgotten and men began to take every word of it literally. And since everyone claimed the right of private judgment, differences of opinion and even quarrels soon arose. Thus there were problems of ministerial organization, and CONGREGATIONALISTS organised themselves apart from the Church of England before the end of the 16th century on the ground that in New Testament times Christians had grouped themselves in independent congregations. Disputes about Sacraments led to the secession of BAPTISTS and QUAKERS in the 17th century. A tritheistic interpretation of the doctrine of the Trinity, and a too narrow dogmatism, drove out the UNITARIANS in the 18th century. METHODISTS drifted away a little later from a Church which denied the validity of the emotions in religion. And in the 19th century, because movements in the world of science were met by hostility on the part of those who thought that all truth was in a verbally-inspired Bible, and because movements for the betterment of social relationships met with similar antagonism, there began A GENERAL DECLINE IN CHURCH MEMBERSHIP. Obscurantism, pedantry, puritanism and hypocrisy became charges levelled against the Church.

2. Yet not altogether rightly. The spirit of freedom, truth and love still gained a victory from within the Church. The clergy were at first a very large section of the British Association, formed in 1831. A clergyman led the cheers for Darwinism at the famous meeting of the British Association in Oxford in 1860, when Bishop Wilberforce attacked T. H. Huxley. Clergy like Frederick Denison Maurice and Charles Kingsley led the Christian Social Movement during the last half of the century. Churchwomen like Florence Nightingale, Josephine Butler and Dorothea Beale were pioneers respectively in the work of medicine, women's rights and education. Scholars in Orders like Benjamin Jowett and Mark Pattison aroused

a demand for doctrinal reform. Dean Stanley could admit Unitarians to Holy Communion in Westminster Abbey. On the whole the spirit of freedom, truth and love was amply at work in the Church of England in the 19th century; yet the authorities of the Church, as a body, did not lead, so that the Church counted for less and less. A new Reformation, in which the essence of Christianity shall again be put in the forefront, is surely overdue.

ITS ESSENTIALS

1. THE SPIRIT OF FREEDOM must be put in the forefront in dealing with problems of CHURCH ORGANIZATION. An attitude of exclusiveness between the various Churches savours too much of making the ecclesiastical institutions more important than the message and ideal which brought them into being. A ministry of Bishops, priests and deacons is the most historic, and may be the best for practical purposes, but the validity of Nonconformist ministries should be acknowledged when justified by their fruits, and the Churches should find some closer means of co-operation. Intercommunion is a Christian duty; united services of Holy Communion should be held in every neighbourhood at least once a year, and permission should be free for the attendance of individual members of one Church at the Communion Services of another when they have good reasons for wishing it. Interchanges of clergy of different Churches should also be possible if desired, under reasonable conditions. It is unlikely that these would be abused, since generally speaking each Church has an individuality of its own which fits it to serve best the needs of those of a particular temperament and upbringing. Neither uniformity, nor amalgamation, nor federation is necessary or desirable; but mutual recognition by all Christian Churches is of the essence of discipleship.

Similarly, there must be greater freedom in the conduct of CHURCH SERVICES, not in the direction of slipshodness but in the direction of enrichment and variety.

2. THE SPIRIT OF TRUTH likewise must be more apparent in Church Services. To worship God in spirit and in truth was the ideal which produced the Book of Common Prayer and which must now govern the revision of it. The need for REVISED SERVICES and REVISED CREEDS has been stressed throughout these lessons. We must be able to mean every word that we say, when we op our hearts before God in the words of Public Divine Worsh Perplexing phrases, which seem to say one thing yet mean anoth turn the mind away from its proper activity in Church. No existi official revision altogether meets our needs.

3. THE SPIRIT OF LOVE must be served to-day by the creation of a new moral ideal. Not only ought there to be a great deal more out-goingness of action among Christians, a willingness to say "yes" rather than to draw back, a sense of the needs to be met—with sacrifice if necessary—because "the love of Christ constraineth us"; but equally it is important that Christians should know clearly what their duty is in certain circumstances wherein at present the Churches are giving little guidance. Christian love is not primarily an emotion, but a sincere resolve to do our duty and promote the good of others. It is not reasonable to expect the Churches to be the *first* in giving clear guidance on matters in which experts (who are not always Churchmen) are divided. But the Churches should try to think out seriously subjects like war, political and industrial life, sexual conduct (including marriage and divorce), social and personal hygiene, euthanasia, the use of wealth and of leisure; for on these and other points, people—especially young people—are asking for guidance. In the last lesson the author will attempt to give this, to the best of his ability.

VIII. The Urgency of the Situation.

Final points to be driven home by the Teacher are that

1. A spirit of freedom, truth and love is abroad in the world APART FROM CHRISTIANITY. But pursued without Christ's guidance each of these ideals is leading to national chaos and private misery. The spirit of freedom, truth and love is the right spirit to possess, but it must be Christ's Spirit or we shall destroy civilisation and ourselves.

2. THE CHURCHES, if they are unwilling to admit change in their ministries, dogmas and moral outlook, are being disloyal to Christ and are also wantonly JEOPARDISING THEIR MISSION AND OPPORTUNITIES to win the modern world for Him. The spirit of freedom, truth and love is the dynamic which inspired the Church at its first formation and which has transformed it whenever it has revived in power and appeal. At such moments of self-transformation the Church has also transformed the world.

PRAYERS

1. The Prayers of the Lesson.

(1) Give, O Lord, in this new time, a new vision and a new charity to all the Churches, new wisdom and fresh understanding, the revival of their brightness and the renewal of their unity; that the eternal message of Thy Son, unobscured by the traditions of men, may be hailed as the good news of the new age; through Him Who maketh all things new, Jesus Christ Our Lord. Amen.

(Adapted from Percy Dearmer.)

(2) O God of Truth, grant that we who call ourselves Christians may really love and follow Truth. Save us from sloth and dishonesty of thought. May we never turn away from any question because we do not know, or fear to give, the answer. May we never regard as enemies of truth those whose studies lead them to differ from ourselves. Help us to read and think and work with courage and humility, believing that if we seek truth, and do Thy Will, we shall not lack the guidance of Thy Spirit. Amen.

(Adapted from Percy Dearmer.)

(3) We thank Thee, O Lord, that Thou hast set our feet in a large place, where hearts are made pure from sin by faith in Thee, where faces are turned to the light, and where all are one in Thee; through Jesus Christ Our Lord. Amen.

(Adapted from Rabindranath Tagore.)

2. A Prayer for the Ministry.

Strengthen and illuminate, O Lord, we pray Thee, all those who serve Thee in the sacred Ministry. Quicken in them the love of souls and an understanding of the hearts of those to whom they minister. Make them messengers to others of Thy grace. And raise up from among us, we beseech Thee, men and women filled with prophetic fire and apostolic zeal, by whose ministry the Churches may be quickened into fuller life and Thy Kingdom greatly advanced; through Him Who is the Shepherd and Bishop of our souls, Jesus Christ Our Lord. Amen.

3. Any of the Prayers of Lesson X.

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LESSON XXII

PROBLEMS OF SOCIAL AND PERSONAL LIFE

I. Twentieth Century Changes.

We live in times of new developments and far-reaching changes in the individual, the social, the national and the ecclesiastical fields.

1. RELIGIOUSLY. (*a*) Fundamental for us Christians is the fact that with THE DISPROVAL OF THE ACCURACY OF THE BOOK OF GENESIS (due both to scientific discoveries in the fields of astronomy, biology, geology, etc., and to the results of literary and historical criticism), the literal guidance of the verbally-inspired Bible as the infallible "Word of God" can no longer be sought. Indeed, the Bible is seen to have never been intended to teach scientific facts, or to have spoken apart from men's consciences and spiritual faculties. We are thus thrown for a solution of our new problems on our own minds and consciences, illumined, as we hope, by the Divine Spirit, but exercising themselves on our knowledge and experience, without external authorities to dictate a conclusion.

(*b*) We are, moreover, more aware than former generations of THE DISTINCTION BETWEEN ACCURATE STATEMENT AND POETICAL METAPHOR; and where speech has no words to convey our meaning by accurate statement, it has become necessary for us to acknowledge the fact if we claim to be honest.

(*c*) The realisation of all this, even if dim, has caused great dislocation, since people often shew FEAR OF THE RESPONSIBILITY thrown upon them, and therefore try to cling to outworn forms. This timid attitude has repelled the young for whom such forms had no sacredness of association; and this, in its turn, has thinned and specialised the ranks of professing Christians and caused the clearer-sighted among them to appear a small and unrepresentative minority. There are in reality a large majority of Christians in the civilised countries of the world, and would soon be shown as such if those of the laity who have passed from one view-point to the other by a natural process, without engaging in controversy, became vocal and were heeded by the Churches. It is for every one of us to meet the changed conditions frankly, thus helping forward the Kingdom which Christ will rule.

(*d*) With the opening chapters of Genesis seen to be an allegory of human conditions instead of a narrative of world-origins, people are perplexed about the existence of GOD, the nature of MAN, and the reality of SIN; morality has lost the guidance of the Ten Commandments as divine pronouncements, and the sanction of Hell as a place of eternal punishment; THE DIVINITY OF JESUS—no longer believed to be proved by His temporary descent into a human body (comparable to the visitations of earth by the ancient pagan divinities)—is challenged, and the revelation of God's Nature and Will is doubted; Our Lord's guidance is also harder to discern, since the conditions, so different from ours, in which He lived, preclude the simple question, "What would Jesus have done in our position?" His *principles* are clear enough; but we are no longer absolved from the difficult task of applying them rightly.

2. SCIENTIFICALLY. Again, THE METHODS OF SCIENCE dominate our thinking; and science is concerned with physical nature and experimental proofs. There is therefore a tendency to think that everything is material and that nothing is true which cannot be demonstrated in a laboratory. People even ask: "Is there such a thing as soul?" The science of the self, or psychology, can give no certain answer, but has filled people's minds with the fear of self-deception, and has turned them on the other hand to pre-occupations with sex and dread of self-repression.

3. SOCIALLY. There is no longer an aristocracy of ruling families descended from great warriors. Castles and great houses cannot be kept up; the large estates have mostly been divided and sold; the armies of retainers and dependants living on the land and in small cottages are dispersed. INDUSTRY is now the chief field of labour, and has brought new problems of DISTRIBUTION OF GOODS AND FOOD, of wages and employment. Instead of a few families possessed of power, often with culture, dignity, position and wealth, we now have LARGE POPULATIONS LIVING IN TOWNS, some of whom are living herded together but without social life, in squalor and want; while others—by far the larger number—are possessed of some education (too often fragmentary and superficial) and are semi-dependent; occupying small houses with many conveniences, and enjoying considerable leisure; but not yet knowing how to choose, among possible pursuits, those that are really best. The structure of our society has entirely changed, and is in evident transition.

4. NATIONALLY. No country can be indifferent to what happens in others. All regions of the WORLD are now CLOSELY LINKED by air, rail, water—and finance; still more closely by press, film and wireless. Not only has the idea of a "United States of Europe" come into view by analogy with the "United States of America", but also that of a "United States of the World". The problems of mankind with respect to the ART OF LIVING TOGETHER are immense; and they are increased by the facts that national self-government is impossible without a *universally* acknowledged predominance of law. Also the coloured races are fast emerging into the idea of nation-hood and self-government, and making SWIFT PROGRESS under the guidance of the white races.

The more civilised nations now see that WAR is barbarous and senseless, and that education and commerce are links that should properly unite all nations in fellowship and mutual respect. The English-speaking races have been foremost in this line of progress. They have definitely passed the militaristic stage and nothing but the trampling of all spiritual values by aggressors and a direct threat to their own liberties has persuaded them to take up arms.

5. ECCLESIASTICALLY. The THEOLOGICAL CONTROVERSIES of past ages are now almost OBSOLETE even among the peoples of Europe; and the presentation of Christianity in the Mission-field has helped to disentangle its living message from the hardly relevant questions that divide the Churches. The CALL TO UNITY among Christ's disciples is more urgent than ever. The temptation to answer it by surrender of judgment and conscience to the Church of Rome is felt by some; but the comprehensiveness—built upon a regard for essentials—achieved on a small scale by the Church of England offers the best hope for the Christian Church of the future. Our task in this field is to spread the message of essential Christianity, and press for INTERCOMMUNION among all Christian Churches.

6. ETHICALLY. It will be seen then that the NEW DEVELOPMENTS which affect corporate life are in a line of progress; but all are in fact endangered because the foundations on which all progress rests in the individual conscience are rudely shaken. In the individual field the most serious practical result of modern changes and discoveries has been to undermine the old foundations of morality. With most of us, because we have been brought up in good homes, traditional standards and certain slowly evolved good habits of moral conduct are more or less ingrained, but few men and women are altogether unaffected by the changed conditions. The new ideas and questions creep in, and although we follow the old

morality in most things, in some things we are all modern. OUR CONDUCT IS A HOTCH-POTCH. Most of us do not know where we are, and are without clear guiding lines by which to shape our conduct.

Let us then consider what the modern reactions to all these changes appear to be and how Christian standards should apply to them.

II. Modern Tendencies in Morality.

1. The modern reactions, even before the last German aggression, were altogether deplorable in the field of morals. A loosening of moral standards which followed close on the last war, and was due not to shaken beliefs but to uncontrolled passions, had by then given way to sheer disconsolate blankness,—the "Twentieth Century Blues". For, on returning to look for some philosophy of conduct, some conception of the purpose of life, men and women had found the old principles gone. The catena of tradition had been broken for them, the nineteenth century belief in necessary progress was a shattered idol,—and what was there in its place? Nothing but A THEOLOGY OF CRISIS: a God "quite other" from ourselves, therefore unknowable—even dimly—by intellectual knowledge or intimate spiritual experience, and also unapproachable by us, although He had once intervened cataclysmically in history and might be expected to do so again; a world plunged in darkness, from which no effort of ours could redeem it; a necessary and endless misery of world-suffering, which was all that Creation "deserved". The modern poem "Dr. Cog"[1] and Bernard

[1] "When Dr. Cog dies,
The place of Dr. Cog is immediately and automatically filled by Dr. Cog;
And Dr. Cog and Dr. Cog
Are as alike as two cogs."

John said: "A man is tired of being a town all by himself;
He wants to be a grain of sand in a shovel-full of sand, . . ."

Richard said: "Man has never been the same since God died.
He has taken it very hard. Why, you'd think it was only yesterday,
The way he takes it;
Not that he says much, but he laughs much louder than he used to,
And he can't bear to be left alone for a minute, and he can't
Sit still . . .

He gets along pretty well as long as it's daylight; he works very hard,
And he amuses himself very hard with many cunning amusements
This clever age affords.
But it's all no good: the moment it begins to get dark, as soon as it's night,
He goes out and howls over the grave of God.
It comes down to this: he wants to die too, he wants to be nothing,
And the next best thing to being nothing
Is being nobody."

Shaw's preacher in *Too True to be Good* give voice to the mood engendered by such a world-emptiness.

Thus, where some kind of provisional philosophy had to be found for interim action, the Christian values were all inverted:

(*a*) POLITICAL, ECONOMIC AND RACIAL THEORIES took the place of God the Preserver. The State was looked upon as the supreme provider and protector. The individual had no responsibilities except to the State, which in turn provided all he required and relieved him of all responsibilities. At the highest, a League of Nations, not the Kingdom of God, was regarded as the supreme ideal.

(*b*) WEALTH took the place of God the Redeemer. It was THE OBJECT MOST TO BE DESIRED. Things were judged by their usefulness and by the money that they brought. Employers were governed by what paid best, and employees wished to set up a Communistic State in which all would share alike the wealth so much to be desired.

(*c*) HAPPINESS took the place of God the Final End. It was THE BEST GUIDE TO LIFE. Whatever made one happy would be right, for there was no other standard than results by which to judge of right and wrong. And happiness itself rested on feeling; therefore what was uncomfortable was to be avoided, above all anything in the nature of self-discipline and restraint. "I want to be free" was the favourite refrain.

(*d*) The attitude to LOVE was an EXCLUSIVELY ROMANTIC one. To be carried away by love justified all conduct. And love was judged solely by the force of physical attraction and by the passionate feelings which this can arouse. Loose talk, free habits of kissing and glamorous ways were considered right. In some cases temporary marriages and sexual indulgence outside of marriage were advocated.

(*e*) GAMBLING AND DRINKING were legitimate forms of excitement, and were to be sought for the sake of dispelling ennui.

2. Then came the conquest of Abyssinia by a Dictator who had for seven years been amassing, as a preparation for war, all possible resources of information, diplomacy, weapons, stores and money, while repeatedly signing international pacts which renounced war. An ideological war was fought in Spain, as testing possibilities and giving practice in manoeuvres; and finally Great Britain became directly involved in Continental politics and in a war world-wide in its significance and ultimate scope.

We have now been SHAKEN INTO FACING PRINCIPLES. Progress is not automatic; but we know that we can have a hand in bringing it about; the State is our protector, but depends on our labour;

ealth counts for nothing at the gate of death; happiness and love e in jeopardy with our freedom: the Christian realm of values seen to be the true, and only true, one. The MESSAGE OF THE ROSS AND OF THE RESURRECTION returns to its rightful place. is seen as providing the key to all God's dealings both with ations and with individual souls.

I. The Right Guide to Conduct.

1. Christians alone have an ultimately valid guide. The conditions in which we live have changed, but viewed in the light of ristian values all is not lost, and the present chaos really represents THE BIRTH-PANGS OF A NEW CIVILIZATION. We should therefore go forward with gladness and courage. Christianity does not epend on evolution being false, or on the Commandments having een written by God's finger, or on the fear of Hell, or on Jesus aving come "down from" the heavens. None of these things uches the existence of God or the character of Jesus, when these gh matters are considered truly. (*Vide* the early chapters of art I.) As for Christian morality, this must derive, now as always, om the Spirit of Jesus active in the hearts of His followers.

2. In the last lesson we saw that His Spirit was one of freedom, uth and love indwelt by the presence of God. So long as we ossess this Spirit we cannot go far astray. It is of course no use oking back and hoping to find an answer to modern problems y asking how Jesus dealt with them. The question often asked y those in difficult circumstances, "What would Jesus do?" is not elpful. Even if we could find an answer, circumstances never epeat themselves exactly, and a slavish imitation is in itself nlike Him: IMITATIVE ETHICS ARE NOT CHRISTIAN ETHICS. There no fixed code, or set of rules, a sort of "Bradshaw" to Christian onduct. What we must do is to drink deeply of Christ's Spirit nd then work out for ourselves what our conduct should be in ny given situation.

3. All this may be summed up by saying that Christ gave us RINCIPLES of conduct to act upon, but NOT PRECEPTS. His principles ere those of Christian love, i.e. an earnest desire to work for the ermanent good of both enemies and friends; complete truthfulness; nd sincerity. Our conduct must have these motives; and it is y our motives that our conduct is in the last resort to be udged.

IV. The Christian's Belief and View of Life in the 20th Centur

Some aspects only of it can be stated here. Much is implic and even explicit, in the previous lessons. (The teacher shou not omit to refer to the lesson on Duty in Part I.)

1. Evolution does not rule out the existence of God. It is God method of creating, and it means among other things that CHANG IS PART OF GOD'S PLAN for us, that we may reach a greater pe fection.

EVOLUTION moreover IS NOT AUTOMATIC, and new species ha had to respond to the creative urge and adapt themselves to the environment. The phrase "the survival of the fittest" only mea something if the term "fittest" is related to the spiritual natu of this world. EFFORT IS THEREFORE REQUIRED of us—real ha work—especially in that which is so characteristic of the highe creatures, i.e. thinking and willing.

2. THE PROOFS OF RELIGION are of a different kind from tho of science, because religion rests on spiritual and not on materi "objects", or existences. THE FUNDAMENTAL "OBJECTS" O RELIGION are God and the soul, and the existence of these cannot b directly demonstrated by mathematical or such-like proofs. It ca be shown that they are not contrary to reason; for the rest they a objects of faith. (See Part I; Lessons I and II, Section III of each Experience is the proof of them, but this experience is shut out fro men and women who claim and grasp, and make themselves th measure of the whole. Nevertheless, even these must take accou of the fact that such experience exists and is witnessed to by peop of all times, places and races. To ignore this great body of exper ence is itself to act unscientifically.

Only THE SECONDARY BELIEFS OF RELIGION are capable of direc proof, or disproof, in the scientific sense. Thus, dogmas of histor (like the Birth and Resurrection of Jesus), or of philosophy (lik the Doctrine of the Trinity), can be submitted to research or t argument and must be surrendered or restated if truth requi it. (See Part I, Lesson III. Section 3.)

3. There is NO PROGRESS WITHOUT PAIN—even on the physica level. We only grow to manhood through profiting by the lesson of venturesome childhood. But pain in the soul is the great develope of character,—even the painfulness of serious thinking, of continuall bracing the will and of entering sympathetically into the sorrow of others. Happiness, therefore, is not the supreme guide to lif

ough properly understood it has a place. Duty comes first, joyment afterwards; and the doing of one's duty brings a deep d permanent happiness even in the midst of suffering.

This outlook is focused in THE CROSS. The fact that Christ trod path which led to His being crucified shows that the Best of en believed that suffering was not to be avoided at all costs, t could be a means to the greatest achievement. "All true ogress for man," says Dr. A. C. Headlam, "has been won through ffering, and the Cross of Christ shows us that that is not a mistake, accident, a failure, but a revelation of the intimate nature of e Godhead." People who moan about their troubles, or think e has cheated them, or lose heart through the blindness of others, rget the lesson of the Cross.

. Christian Morality.

1. Thus, self-control and self-discipline are necessary. The octrine of self-expression as a thing excellent in itself is a dangerous lusion, even if by this is meant expression of our highest self. HE STANDARD IS not self, or self-expression, but GOODNESS; which volves controlling "the tiger, the ape and the donkey" in us. he repressions which are dangerous to our health only take place hen we are not conscious of repressing anything and when no gher outlet—sublimation—is provided for our fundamental nergies. The energies of sex, for example, can be sublimated in ve of the beautiful, in artistic and all creative work, in chivalrous nduct and in service of others. The energies of the self-assertive stinct can be diverted into leadership in some good cause. And on.

2. MARRIAGE is not sheer passion and romanticism, but should so be a marriage of true minds. It is ennobled by mutual com-anionship and mutual sharing of interests and sacrifices as well joys and ideals. Love is not a pastime or an "escape", and ould not be isolated from the serious business of living. Thus n element of rationality should enter into THE CHOICE OF A ARRIAGE-PARTNER with a view to the partnership being PER-ANENT FOR LIFE.

Where, through the permanent insanity, or the neglect or the nrepented vice of one partner, the marriage breaks down, DIVORCE ultimately permissible. The ideal of marriage, in accordance ith Christ's principle of love, is a permanent relationship. Yet an imperfect world some modification of the ideal is sometimes ne best means of keeping the ideal true, so long as the modification

is seen as such; then, in successive ages, the ideal will ultimatel prevail.

3. (This section, like the next, is included for the sake of com pleteness: the teaching cannot be given indiscriminately to all SEX RELATIONSHIPS between unmarried persons are inadmissibl The most intimate use of the body is desecrated by being dissociate from the deepest gift of the heart. The man or woman who receive and gives so much should be bound forever to its giver and recipien Nothing can cancel the sacredness of the act itself, and its desecra tion is proportionately guilty. Also, apart from grounds of disease loss of self-respect and encouragement of sexual coarseness, suc relationships are socially unjust in lowering the standard of women They are also a betrayal. The sex relationship affects the whol personality and helps to create a mental attitude which require that people shall live together as husband and wife in a home Finally, the sex relationship is meant to be a sacrament, an out ward expression of a love which itself is spiritual. Human being must be treated not as primarily bodies but as souls, and no intimacy is permissible by which two souls shut themselves off from tha Love which lives at the centre of the universe and the name o which is God.

At the same time, the sexual relationship being a sacrament i an end in itself, apart from the procreation of children, and there fore BIRTH-CONTROL is sometimes a necessity for married people The rights and needs of children must be considered before they are brought into the world. Yet we must be quite sure that we do not refuse to have what might be healthy and numerous families from the selfish motive of putting comfort and social pleasures first. After a few years' strain, children are an ample reward and brothers and sisters are the better for each other's companion ship. God's gift of CHILDREN should be accepted gladly, unless the most serious reasons make this impossible.

4. What are sometimes called "THE SINS OF YOUTH" should be avoided. They are not necessarily sins, and to speak of them as such can do harm to sensitive and growing children. But they are less than the best; they help to create a wrong mental attitude towards sex generally, and the natural sense of persons (and of animals) is against them. Beyond the first stages of puberty they mostly spring from a sense of futility or of thwartedness, being an attempt at self-consolation. The remedy is to know oneself and to meet life's challenges like a man. Wise help only should be sought. Auricular confession of itself is often useless.

The teacher should speak further on this matter, quite straightly and briefly, in personal interviews, always taking care that the pupil is ready for the information. In the case of young adolescents the best course is for the teacher or a parish worker, preferably of the same sex as the adolescent concerned, first to see the parents in their homes and ask if they desire sex information to be given. Usually they welcome the proposal, and the atmosphere of co-operation created is all to the good. An excellent plan is also to supply the parents with a suitable booklet to put in the child's hands when the father or mother has read it. For boys nothing could be better than Dr. Douglas White's *What do you think of Sex?* (Modern Churchmen's Union, Church House, S.W.1., 1d.). Girls may be given *The Way of Freedom* (Alliance of Honour, 112–114, City Road, E.C.1., 1d.). Other useful booklets are published by the Alliance of Honour and there is an admirable one on *Problems of Human Friendship*, price 3d.

5. RECOGNITION OF THE EQUALITY OF THE SEXES is a part of Christian morality. To think of woman as man's inferior (as the word "obey" in the old Marriage Service implies) or as his actual possession, is sub-Christian. It may be doubted whether women generally can compete with men in every sphere, but quite often they are able to do so, and for the rest neither can men usually compete with women in every sphere, and the spheres in which each excel are equally important. But all professions and vocations, including the ministry, should be in principle open to both sexes so long as the standard required is the same.

6. A Christian should have definite convictions concerning the use of LEISURE. The Greek word σχολή, which originally meant leisure, came to mean school,—an illuminating derivation. Thus our leisure time, particularly on Sundays, ought to be spent profitably, especially perhaps in reading and walks and family intercourse. That is one of the main reasons why Sunday Cinemas, for example, are as a rule to be avoided. Not that what is right on week-days can be wrong on Sundays, but the art of life is to fit ourselves as fully human beings, and this means the enrichment of our higher powers through worship and real devotion to the things of the mind; for which definite times should be set aside.

7. THE USE OF MONEY likewise should be Christian. To flaunt wealth, or estimate people by the amount of money they have, reveals a wrong standard of values. A due proportion should be set aside for the wants of those in need, for good causes, and for

the maintenance of our Church. With regard to the latter, a "silver collection", or membership in a Free-Will Offering Scheme, should be aimed at. There is mockery in the presentation at the altar by the minister of "alms" which cost the giver no effort and often are not even a fair contribution (according to the giver's means) towards the expenses of cleaning, warming and lighting the church. The amount of money given to these various objects should not be less than that spent on "self-indulgence", such as sweets, tobacco and cinemas. Further, some proportion of our spare money should be spent on good books, good concerts and plays, etc. All the time, our taste in things literary and artistic should be improving.

8. The relations of EMPLOYERS AND EMPLOYEES should be governed throughout by the rule of mutual service, a sense of obligation and of duty. And in addition, consideration and respect and a desire to help are necessary on both sides. On the one side, the need for fair wages, due time for leisure and payment of work-people during holidays; and on the other side, that for proper respect for those above us, and for thorough and thoughtful work, still require stressing. (See also Lesson XVII.)

Employment for boys and girls, especially from elementary schools, ought at first to be part-time, so that compulsory education in CONTINUATION SCHOOLS might fill the other part. Such difficulties as this arrangement might cause to employers at first would be more than balanced by the creation of a more intelligent, a quicker and happier, and fully self-respecting class of employee, as is shown by the experience of some large firms which have tried it.

9. WAR, like undue economic competition, is ultimately incompatible with Christianity. It involves the taking—or maiming—of human life, which is a sacred gift from God. It also represents a return to a lower structure of society, breeds a type of power-politics which tramples on all proper scales of values and, in modern conditions, means death to all creative work in the arts and sciences. In a world in which Christian standards prevailed there would be no war. But the time for disarmament has, alas, not come yet. When violence is rampant and all other means of stopping it have failed, it must be countered by force. Military preparedness is therefore necessary, since in the last resort a war of defence *may* become unavoidable and it is the duty of every citizen to fit him- or her- self to protect his Country and the right. Even the sacrifice of one's life is a better thing than the

sacrifice of righteousness and honour and of our duties to the oppressed. And thank Heaven we can be sure that even in war the English-speaking peoples as a whole will never destroy more life and decencies than the discharge of their task makes absolutely inevitable. Nor do they nourish rancour and hate. Let us be sure that we do not advocate pacifism merely because we are afraid of hardship, and that our support of that cause does not add to the burdens and dangers of those who are risking their all to protect us.

Conclusion.

It will be seen from the foregoing that problems of personal and social life revolve round two centres for those who have Christ's Spirit of Freedom, Truth and Love. REVERENCE FOR PERSONALITY —our own and that of others—is one focus. We are to "love" ourselves, but in such a way that we can "love" others *as* ourselves, reverencing them and giving them their due as children of God. The other focus is Christ's ideal of the KINGDOM OF GOD. It is not enough to try to knit human society together by trade and travel. The human race is a family, and the rule of God must be apparent in all our relationships.

Only around these two foci can the new Christian civilisation take proper shape. In an age of transition like our own, much uncertainty and even the destruction of some elements in the old civilisation which were good are unavoidable. But this will give way to a constructive period so soon as men understand the principles of Christian ethics and the true nature of the Christian religion as a religion of the Spirit. In these twenty-two lessons an effort has been made to fit the hearers for the crucial times in which they live, and to give them a sense of mission. Let them finally remember that on the one hand man is called to the great privilege of helping to forward THE PURPOSES OF GOD, and that on the other hand man's blindness and unresponsiveness can do no more than delay God's good purposes for mankind; these cannot be frustrated for ever. Those of us, therefore, who have come to the knowledge of God and of Jesus Christ will never despair. THE TRUE CHRISTIAN IS ALWAYS AN OPTIMIST: and if ever the times in which we live seem dark to us, we must just brace ourselves and work on,—in faith, and hope and love.

PRAYERS

1. For a Religion of the Spirit.

Keep our hearts, O Lord, in that realm of the Spirit, where the mind is without fear and the head is held high; where knowledge is wide; where words come from the depths of truth and thought flows on in ever-widening action. Grant this, O Lord, for the honour of Thy Son, Jesus Christ. Amen.

(Adapted from Rabindranath Tagore.)

2. For the Spread of Christianity and the Hallowing of Life.

Guide and prosper, we pray Thee, O Lord, all who are labouring to spread the Gospel: To all whom Thou hast endued with special gifts grant the spirit of service and the grace to set forward Thy glory: Enlighten with Thy Spirit all places of education and learning: That the whole world may be filled with the knowledge of Thy truth, and learn, through Christ, in all things to love Thee and Thee alone, the Only God. Amen.

(From An Alternative Order of Holy Communion—
The Harborne Liturgy.)

3. For Unity between Churches and Nations.

God of us all, we beseech Thee to bring that day nearer when all false barriers between men and nations shall be broken down; when none shall work for private good alone and none shall practise fraud or oppression; when none shall be outcast or despised; but all shall be free, and work in equal manhood for Thee, for Thy Kingdom, their Country and each other; through the love of Jesus Christ Our Lord. Amen.

(Adapted from Prayers for an Indian College.)

4. For Purity.

Master Divine, give us this day Thy Spirit, that our souls may be filled with the peace of Thy Presence, with the power and the courage that come from Thee alone. Cast out from our hearts all weakness, smallmindedness and low ideals; purge us from desires of self-gratification, from the beast that lurks within us, from all sins of the flesh and from the deadlier sins of the spirit—pride, vainglory and hypocrisy; through Jesus Christ Our Lord. Amen.

(Adapted from Prayers for an Indian College.)

5. For Those who seek but have not found God.

Lord Jesus, the Friend of such as hunger after righteousness, we bring to Thee the penitents who long to do Thy Will yet stumble continually; the secretly devoted who are restrained by fear of hypocrisy; all who long to pray but scarcely know how; all tired and distracted souls; and everyone who finds it hard to follow Thee. Amen.

(Adapted from Acts of Devotion.)

6. A Thanksgiving for the right Standards and the Way of Life.

O gracious and eternal Father, we thank Thee for Thy touch upon our souls, which day by day has been a more felt Presence as we have learnt more of Thee and of Thy works and ways. And now our hearts are full with thanksgiving at the thought of Thy mercies, for health and wealth, for happiness and leisure, for reason, learning and love. We thank Thee that Thou art cleansing us from the grasping and selfishness that defile Thy gifts; that Thou hast taught us to rise above vain ambition, shallow sentiment, false pride, insincerity and pretence. But far beyond all thought and thankfulness we praise Thee for Thy great Redemption; for Thy love that has ever gone before, and borne with, men. We rejoice to be of the great and shining company whom Thou hast called to follow in the Saviour's footsteps, to show the Way of Life to others, and to build homes and nations in His righteousness. O for a thousand tongues to sing Thy glory, and a thousand lives to spend them all for Thee; through Jesus Christ Our Lord. Amen.

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SUPPLEMENTARY SECTIONS

SUPPLEMENTARY SECTION I

SOME TEST QUESTIONS ON THE COURSE

1. What are the seven aspects of prayer?
2. Make Acts of Faith; Hope; Love; Dedication.
3. What do you understand by "Recollection"? How and when do you "recollect" yourself?
4. What is the value of Silence in prayer?
5. Say: "The Prayer on Rising"; The Bishop's Prayer in the rite of Confirmation; etc.
6. What are the arguments for belief in God?
7. What force has the argument from "religious experience"?
8. What are the powers of the soul?
9. What do you mean by the Divinity of Jesus?
10. Mention the chief characteristics of the teaching of Jesus.
11. What constituted sins in Jesus' eyes? What is the difference between SIN and SINS?
12. What is the difference between the "Eternal Christ" and the "Jesus of history"?
13. What happened at Pentecost?
14. What is Grace, and how does it "work"?
15. What do you understand by (*a*) Salvation; (*b*) Conversion?
16. What is for you the significance of the Doctrine of the Trinity?
17. What is Heaven? Other names for it?
18. Say the "Apostles'" Creed; the Revised Creed.
19. What are the main features of a true Church?
20. What are the differences between the Church of the Spirit and the Institutional Churches?
21. How did Christianity come to England?
22. Why does the Font stand at the West Door?
23. What are Red Letter Days? Of how many kinds are these?
24. What is the purpose of the Opening Sentences at Morning and Evening Prayer?
25. Why are there lights on the Altar?
26. When and why do we change the Altar frontal?
27. Why is a revision of the Psalter necessary?
28. What is a sacrament? Which are the two main Sacraments of the Church?

29. What are the two main ideas in Holy Baptism?
30. What are the promises made in Holy Baptism?
31. Why is Confirmation a sacrament?
32. Say the Confirmation Prayer.
33. Why are you joining the Church of England in preference to any other Church?
34. What are the seven chief aspects of the Holy Communion? And: What is the "scheme" of the Communion Service?
35. What are the two meanings of "the Body of Christ" in the New Testament?
36. What do the words, "This is my Blood of the New Covenant" mean?
37. What rule does the Church of England make about (*a*) attendance at Holy Communion? (*b*) Fasting?
38. What are the defects in the B.C.P. Service of Holy Communion?
39. What do the following mean: Sanctus; Agnus Dei; Te Deum; Sursum Corda; Eucharist; "His only Son"; Nunc dimittis; Gloria?
40. What do we mean by saying that mutual service is the rule of life?
41. What do you mean when you say that the Bible is inspired?
42. How did the Bible grow?
43. What place had the prophets in determining the growth of the Bible?
44. Why do we need a new edition of the Bible? What main lines should it follow?
45. How did we get our English Bible?
46. What changes are needed to complete the Reformation of the Church of England?
47. What are the great changes that have affected the modern outlook?
48. What is the right use of leisure?
49. What is the right use of money?
50. Should a Christian always work his hardest?
51. What are the marks of a good Christian?
52. Can we imitate Jesus literally?
53. What difference do you intend Confirmation shall make to you?

SUPPLEMENTARY SECTION II

ARRANGEMENTS FOR A CONFIRMATION

THERE is a great deal of DETAIL ATTENDANT ON A CONFIRMATION and items are apt to be overlooked, causing fuss and worry at the last minute. It is hoped that the following suggestions with regard to preliminary arrangements, the private interviews with the Candidates, the last address and the arrangements to be made in church, may save the Clergy some harassing moments and ensure that the Confirmation is carried out in a calm, ceremonious and impressive manner. If it be a question of alternatives, a dignified informality is better than an ordered unreality; but normally, order is conducive to reverence and recollectedness.

I. Preliminary Arrangements during the weeks before.

1. Arrange for the parents to be visited and to see the books on sex which they are to hand to the candidate, if they desire, after Lesson XXII.

Urge the parents also to attend the Confirmation and at least the first Communion.

2. See that you have an official Confirmation Return to complete and to give to the Bishop at the Confirmation.

3. Order your gift-books for the Candidates, and write an inscription in them.

4. Tell the women and girl candidates that white dresses are usual—though the only white garment necessary is the Confirmation veil, which is usually lent by the Church. If white dresses are not worn, black is preferable. The dresses should not have short sleeves and the confirmands should wear gloves. There should be a uniform colour for stockings and shoes. Dark suits for boys and men are desirable.

5. See that your Church's supply of Confirmation veils is clean and in good order.

6. Warn the candidates that you will ask them questions on the Course at their private interview with you. If they are told this when they have become thoroughly interested in their lessons, they will work harder and not be too alarmed. At the interview, encourage them also to ask any questions about which they may still not be clear.

7. Tell them about auricular confession and its helpfulness in certain cases and ask them to consider the matter *in case* they should wish to make a confession at their private interview.

8. Arrange a Social Function for a date after the Confirmation when the newly-Confirmed can be welcomed (free of charge) by your Young People's Society. See that each candidate is sent a proper written invitation.

9. Arrange the Private Interviews (20–30 minutes) to fall within the fortnight before the Confirmation if possible.

II. Private Interviews.

The following suggestions are made:—

1. A general chat to put the candidate at ease. Talk about careers. Ask if the parents are Church-people, and finally why the candidate wishes to be confirmed.

2. Check particulars in register.

3. Try to arrange one private baptism for all unbaptized candidates.

4. Ask some questions on the Course. This is important as candidates who have been well taught prepare carefully for them and expect them. A list of questions to choose from is printed in Supplementary Section I.

5. Talk on sex and friendship in the light of the pamphlet already seen by the candidate. In the case of girl candidates this should be done by the Parish Worker, or another qualified lady, immediately *before* the interview with the priest.

6. Speak of such virtues as truthfulness, unselfishness, honesty, loyalty.

7. Ask if auricular confession is desired.

8. Point out very plainly that Confirmation means becoming a full member of the Church, and ask for a resolution of loyal membership and attendance at church at least once each Sunday, including a monthly Corporate Communion of Young People. Weekly Communions may be thought to be the ideal, but one must not ask too much. Stress the corporate aspect of the Church Services and the importance of the Sermon; also the importance of listening to the Sermon receptively. There will always be something to take away with one.

9. Ask the candidate if he desires to ask any questions.

10. Close with an extempore prayer.

11. Make some kindly remark on parting, and promise help for the future in any need that you can meet. (References for situations, for example, are frequently needed.)

II. The Baptism of those of Riper Years.

The Service in the Book of Common Prayer "for such as are f riper years" needs much revision. A Revised Service has been repared by Canon A. N. Bax (Moseley Vicarage, Birmingham), rom whom it may be obtained. The Service should be gone through eforehand with the candidates and a few words of introduction aid before the Sacrament is administered, especially if the parents nd other friends are present. To banish any undue feeling of eproach that the candidate was not baptized as a child, it ıay be said that the administration of the Sacrament now, so ear the Confirmation, is like a return to primitive Christian ractice, when the two parts of Baptism had not yet been eparated.

V. Arrangements for the Confirmation Service.

1. Arrange with a few ladies of the Congregation to prepare a ressing-room for the girls and to put on the veils.

2. Arrange for something more than the ordinary decoration f the Church. The Font should be decorated.

3. See that there are sufficient copies of the Service.

4. Decide beforehand where the hymns are to be inserted in he Service.

5. Tell the Wardens the arrangements beforehand, and make ure that there will be no confusion in the way in which they (or thers) marshal and present the candidates to the Bishop. Remind hem that there is no Collection from the Candidates.

6. Tell the Verger how to arrange the Bishop's chair and the neelers.

7. Instruct the Servers as desired. During the actual Laying n of Hands, the Cross-bearer should stand with the Cross on the Bishop's left, half a pace back, the Bishop's Chaplain standing imilarly on his right.

8. Arrange for the Altar Candles to be lit.

9. Complete the Confirmation Return.

'. The Night before Confirmation.

1. See Preparatory Section I (IV). The hour should be about .45 p.m.,—just before bed-time.

2. Seat the candidates in the actual places they will occupy or the Confirmation, the tallest at the sides and back where ossible. Friends may sit together and be presented to the Bishop ogether. Similar arrangements should be made for husbands and ives, brothers and sisters, etc. Tell such candidates to whisper

to the Wardens, or whoever does the marshalling on the day, they find themselves being paired with someone else.

3. Tell the girls where and when to assemble to be veiled, an the boys to be seated in church a quarter of an hour before th Service is due to begin.

4. Announce that there will be no collection from the candidate at the Confirmation and that they will leave the church first.

5. Say if the candidates are to approach the Bishop by th centre aisle and return by the side-aisles.

6. Indicate where the Bishop's seat will be placed; where th candidates should kneel before him; and how to kneel (i.e. wit backs straight up and heads bowed). They should either carr a Prayer Book (a new one is often given for the occasion) or clas their hands as for prayer. Tell them to bow to the Bishop c rising from their knees before him.

7. Impress on the candidates that they should spend som time, at least, upon their knees in prayer after returning to the places; and that they should not whisper to each other while the are in church.

8. Insist that if any details of order go wrong, the mind shoul be made up to these beforehand. They must be accepted an not allowed to spoil the Service for anyone.

9. Present the gift-books.

10. The last item automatically checks the Register. Thos who do not attend the special preparation Service should no (except by special arrangement) be allowed to be confirmed.

11. Announce when the next class will be held, and the dat of the First Communion. Remind the candidates to bring the gift-books with them to Communion, should these be Communio Manuals.

12. Say that you hope that everyone has received an invitatio to the Social arranged for them by their fellow Church-member

13. Go through the Confirmation Service again if necessary in outline, indicating where the Bishop is likely to give his addres or addresses.

14. Then give your own Solemn Charge.

THE LAST ADDRESS BEFORE CONFIRMATION.

This is of too personal a character, and too individual, for mor than a few suggestions to be made as an outline. The followin may be mentioned:—

1. Waking thoughts for to-morrow are being given last thin to-night. "This is the day which the Lord hath made."

2. Confirmation is one of life's greatest events. Mention birth, marriage and death, and say how they all are blessed by the Church.

3. Similarly Confirmation comes ordinarily at the crisis of adolescence. Speak of the growing life and its difficulties, the need for guidance for both body and soul, and the deep happiness of giving the soul to God when young. Stress Christ's ideals of perfect dependence on God, truthfulness, honesty, purity, and unselfishness, and call for both penitence and bright looking-forwardness.

4. Remember to say a few words for the candidates who are not adolescents.

5. Speak of Confirmation as a Sacrament; of its outward signs and in what way they effect what is signified; of the Holy Spirit as filling the heart if the heart is opened to Him.

6. Warn of future difficulties and perhaps doubts. Make it clear that the Candidates are not being bound, in their inexperience, to a fixed system of dogma, but that the Church of England is their Christian home, that it is, we believe, the nearest to Christ's will because of its comprehensiveness, and that the object of the Course has been primarily to make them see the reasonableness of faith as an act of trust in God. Such faith is the great secret of life, and doubts about many things are yet compatible with it.

7. Remember the Fellowship of Saints and of all who have "fought the good fight"; and how they watch mightily over us.

8. Point finally and supremely to Jesus, "the Author and Finisher of our Faith".

9. Conclude with prayer.

VI. The Confirmation Day.

1. See that all points in Section IV have been attended to.

2. See that all candidates have a copy of the Service; and before the girls process into Church, say a "vestry" prayer.

3. Mark the register to see that no one is missing.

4. See that the Bishop has the Confirmation Return.

5. Ask the Bishop to allow you to stand at the Church door to shake hands with the candidates as they leave, arranging for the Assistant Clergy or the Wardens to attend on him in the Vestry.

6. Give out all Church Notices *before* announcing the Processional Hymn, including (*a*) that Candidates should be allowed to leave the Church first, (*b*) that there will be no Collection (from the Candidates).

7. If the Confirmation is not in your own Church, tell the Incumbent if you have any Candidates who wish to be presented together.

RULES FOR ATTENDANCE AT HOLY COMMUNION

1. The Holy Communion is a family gathering. The Last Supper was not held by Jesus alone. Christians should come together regularly to partake of it. Experience shows that it is wise to make a rule to attend on one definite Sunday in each month.

2. It is essential to prepare. The sacrament does not act like magic, and you will be disappointed with it if your heart is not right with God beforehand. The candidate should be referred to the Communion Manual which he will use. (See paragraph 9 and that on Contrition in Preparatory Section II.) The self-examination should be conducted on the Friday night, and it is a good plan on the Saturday night to read the Collect, Epistle and Holy Gospel for the day and discover their ruling thoughts as a guide for special prayers and "intentions" at Communion itself. Recall also the four main divisions of the service and the seven aspects of Holy Communion. Go to bed in good time the night before Communion.

3. There is no rule of the Church about receiving Communion fasting, although the custom has spiritual value when used with sense. The essential thing is to come in the right frame of mind —quiet and composed, but responsive and alert—with no lurking risk of fainting. There should be no hesitation about taking an early cup of tea if necessary; and if the Service is at 9.30 a.m. or some later hour, a light breakfast may be taken.

4. (*a*) Be in Church with at least five minutes to spare.

(*b*) Have the Collect, Epistle and Gospel for the Day ready found.

(*c*) Ask yourself if your heart is right with God and with other people.

(*d*) Ask yourself if you have any special thing to pray or thank for.

(*e*) Remind yourself once again of the scheme of the Service —the progression of it—in order that your spirit may move with it to its climax on intelligent and ordered lines.

5. For alms give something which costs you a little. Kneel down immediately after you have given, unless a hymn is being sung during the Collection. Kneel down at once if you have forgotten to bring your alms or if you honestly have nothing to give.

6. To receive the consecrated bread or wafer it is now usual to place the right palm over the left, although the distinctive English custom was to take it from the left with the fingers of the right. Take the chalice with both hands, the right hand at a higher level of it since the priest presents the cup with his hands placed oppositely to yours. Only a small sip of the wine should be taken. Raise the hands well up to receive both bread and wine, as the minister is usually bending down to you from a step above. Try not to breathe out, in receiving the elements, so as not to move the wafer or cloud the chalice with your breath. Ladies remove their gloves before going to the altar rails.

7. Recollection and devotion are promoted, and the constant clattering of feet avoided, if all the communicants at the altar rail rise *together* to return to their places, which it is usually best to do by a side aisle, having approached by the centre aisle.

8. It is best not to crowd the aisle with communicants, but about twice as many as the rail will hold should approach in the first place, half the number of these remaining standing in the Chancel, so that they can fill up the rail at once as soon as it is free. While each rail-full of communicants return to their places by the side aisles, the same number should come up to the Chancel. This enables the maximum amount of time to be spent in prayer.

9. Helpful Communion books should be recommended by the teacher, not only for the purposes of preparation for Communion, but also for use in Church after returning from the Holy Table. Discourage candidates from sitting and staring about. The following books are useful:

Short Prayers. L. H. M. Soulsby. (Longmans, Green & Co.) 6d. and 1s.
The Pilgrim's Way. P. Carrington. (S.P.C.K.) 1s.
The Hill of the Lord. The Right Rev. J. W. Hunkin. (S.P.C.K.) 1s.
Aspects of Holy Communion. R. L. Pelly. (S.C.M. Press.) 2s.
The Christian Life. D. E. W. Harrison & S. F. Allison. (S.P.C.K.) 1s.

Also helpful hymns should be suggested for prayerful reading.

10. When there are large numbers of communicants, the clergy are urged to adopt the practice of repeating the full words of

Administration aloud and clearly once only for each rail-full. If necessary, at great festivals, another row of communicants can be accommodated in the choir stalls or at the Chancel steps, to be ministered to by another clergyman, the celebrant alone speaking the words out loud for all to hear. A Communion Service should never be allowed to become wearisome.

11. It will probably be necessary to go through some of these points again after the first Communion.

12. A very short address (3 or 4 minutes) should be given after the Creed, particularly at the first Communion.

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